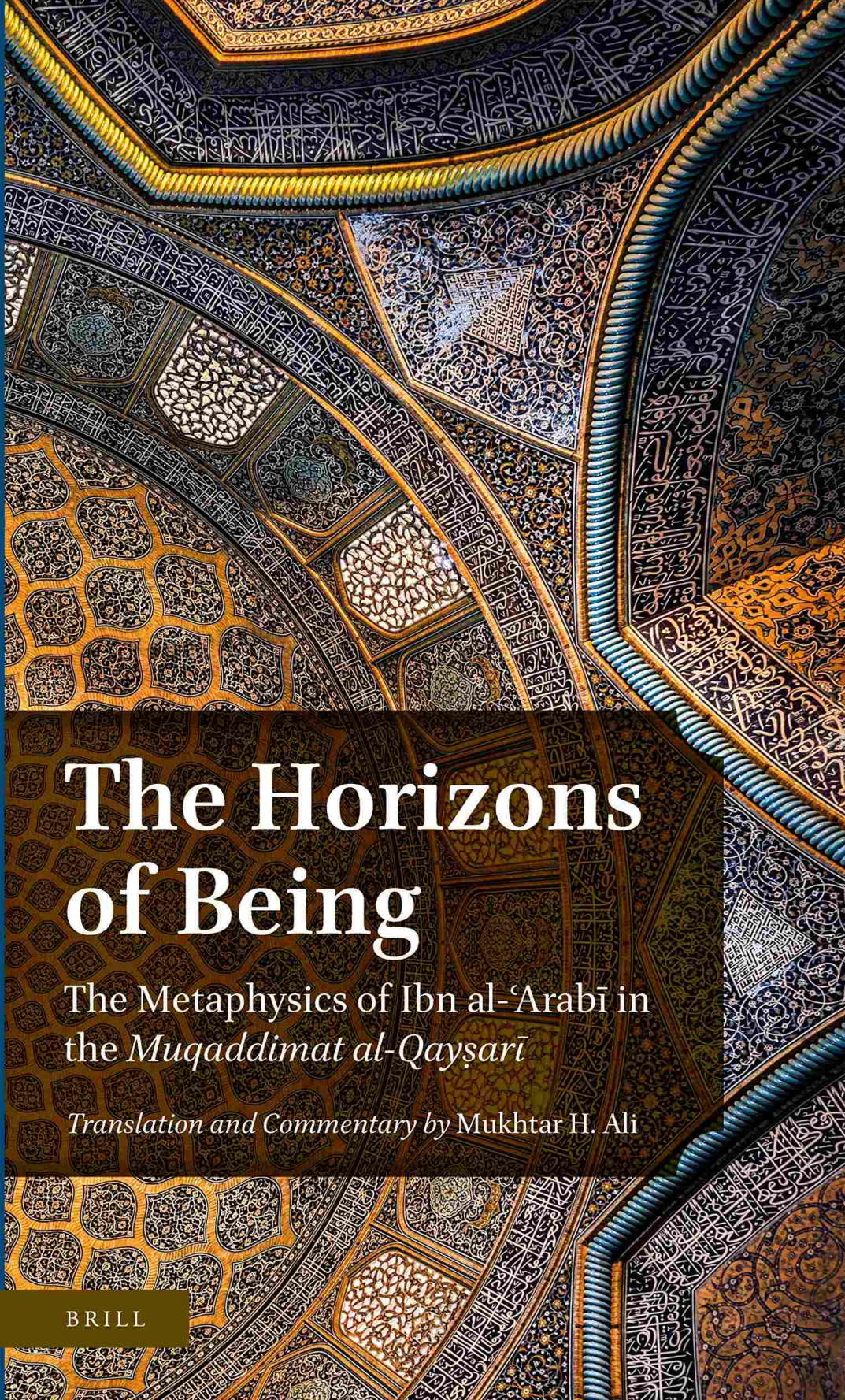

The Horizons of Being

The Metaphysics of Ibn al-ʿArabī in the *Muqaddimat al-Qayṣarī*

Translation and Commentary by Mukhtar H. Ali

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Introduction

Muḥyī-l-Dīn Ibn al-ʿArabī (d. 638/1240), one of the most revered and influential figures of Islam, has been accorded the title the Greatest Master, *al-Shaykh al-Akbar*, across the Islamic world. The name "Ibn al-ʿArabī" refers to his pure Arab ancestry from the lineage of the legendary Arabian poet, Ḥātim al-Ṭāʾī. He was born in the Andalusian city of Murcia in southern Spain as Abū ʿAbd Allah Muḥammad b. ʿAlī b. Muḥammad b. al-ʿArabī al-Ḥātimī al-Ṭāʾī, in 560 H/1165 CE, but during his lifetime he was given the honorific title "Muḥyī-l-Dīn", meaning the Reviver of the Religion.[1] His influence in the development of Sufism is due to the articulation of mystical concepts and insights and the elaboration of complex spiritual disciplines often only alluded to by the Qurʾān and hadith. Aside from his profound intellectual achievements, he is considered the greatest master due to his unparalleled spiritual station, as attested by various Sufi masters on the basis of their own spiritual awareness.

Ibn al-ʿArabī wrote over 100 works of which his magnum opus, *The Meccan Openings* (*al-Futūḥāt al-makkiyya*), alone comprises 10,000 pages divided into 560 chapters, which include descriptions of his visions, spiritual experiences, insights, dreams and inspirations, covering virtually every sphere of the traditional Islamic sciences. One of his most influential works, however, is *Fuṣūṣ al-ḥikam*, which he reports to have received by Prophet Muḥammad through a vision.[2] It is considered the quintessence of his thought, elaborating on the spiritual realities of twenty-eight prophets beginning with Adam and ending with Muḥammad. Perhaps no other work in the Islamic tradition has received as much attention as the *Fuṣūṣ* given that from the 7th until the 11th centuries alone there are over 195 commentaries.

Among the numerous commentaries on the *Fuṣūṣ al-ḥikam*, the first was written by ʿAfīf al-Dīn al-Tilmisānī (d. 690/1291) and then by the earliest disciples Muʾayyid al-Dīn al-Jandī (d. ca. 700/1300), Ṣadr al-Dīn al-Qūnawī (d. 673/1274),

1 See Claude Addas, *Quest for the Red Sulphur: The Life of Ibn ʿArabī*, trans. P. Kingsley, Cambridge 1993; Ali, "Ibn al-ʿArabī, the Greatest Master: On Knowledge, God, and Sainthood" in *A Companion to World Literature*, ed. K. Seigneurie, 2020.

2 *Fuṣūṣ al-ḥikam* is arranged into twenty-seven chapters, each devoted to a prophet who is the central figure in existence during his time. The *faṣṣ* is the gemstone and here it means quintessence (*khulāṣa*) or reality (*ḥaqīqā*). Just as the gemstone bears the seal or imprint, each chapter of the *Fuṣūṣ* depicts the logos or "*kalima*" which is the perfect human. Thus, the *faṣṣ* symbolizes the essential reality or wisdom of each prophet.

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ʿAbd al-Razzāq al-Kāshānī (d. ca. 730/1330)[3] and Dāwūd al-Qayṣarī (d. 751/1350). Qūnawī, Ibn al-ʿArabī's step-son, is considered to be the greatest expositor of his works and the foremost of his students, although his commentary on the *Fuṣūṣ* is not exhaustive. Other prominent Sufis and intellectuals that espoused his doctrines include Fakhr al-Dīn al-ʿIrāqī (d. 688/1289), Saʿīd al-Dīn al-Farghānī (d. ca. 699/1300), ʿAzīz al-Dīn al-Nasafī (d. ca. 661/1262), Shams al-Dīn al-Fanārī (d. 834/1431), ʿAbd al-Karīm al-Jīlī (d. ca. 831/1428), Maḥmūd Shabistarī (d. 741/1340), Ṣāʾin al-Dīn b. Turka Iṣfahānī (d. 835/1432), Sayyid Ḥaydar Āmulī (d. 787/1385), ʿAbd al-Raḥmān Jāmī (d. 898/1492) and Ṣadr al-Dīn Shīrāzī (d. 1050/1640). The development of the commentarial tradition surrounding Ibn al-ʿArabī's works is a worthwhile yet separate study. One of the most informative studies to appear on Ibn al-ʿArabī and the earliest architects of his school is Caner Dagli's *Ibn al-ʿArabī and Islamic Intellectual Culture*, which compares the foremost commentators of Ibn al-ʿArabī's oeuvre on the question of existence in particular.[4]

To explore the teachings of Ibn al-ʿArabī, it is worthwhile to begin by examining Dāwūd al-Qayṣarī's Prolegomena (*muqaddima*) to his commentary entitled, *Maṭlaʿ khuṣūṣ al-kilam fī maʿānī Fuṣūṣ al-ḥikam*[5] (A Preamble of Select Discourse on the Meanings of the *Fuṣūṣ al-ḥikam*), popularly known as *Muqaddimat al-Qayṣarī*. While his commentary represents the third in a direct line going back to Ibn al-ʿArabī through Kāshānī, Jandī and Qūnawī, it remains one of the most popular due to its thorough and accessible treatment of the *Fuṣūṣ* that frequently synthesizes the ideas of his predecessors.

The *Muqaddima* stands on its own as an independent work and has been the subject of careful study. If the *Futūḥāt* contains the entirety of Ibn al-ʿArabī's metaphysics which is distilled in the *Fuṣūṣ*, then Qayṣarī's *Muqaddima* can be read not just as a précis of the *Fuṣūṣ* but as a summary of Ibn al-ʿArabī's doctrine.

Qayṣarī writes in the preface to the *Muqaddima* that without comprehending all of these essential topics, it is not possible to understand the original text of

3 Kāshānī wrote the most comprehensive lexicon of Sufi terminology entitled *Laṭāʾif al-iʿlām fī ishārāt ahl al-ilhām* and a commentary on ʿAbd Allah al-Anṣārī's (d. 481/1089) *Manāzil al-sāʾirīn*, the archetypical manual of wayfaring. He also wrote a Sufi commentary on the Qurʾān, *al-Taʾwīlāt al-Qurʾān*, published as *Tafsīr Ibn al-ʿArabī*.

4 For an overview of this school and its key figures see W. Chittick, "The School of Ibn ʿArabī" in *History of Islamic Philosophy*, eds. S. H. Nasr and O. Leaman, London 2001. Ḥaydar Āmulī's introduction to his commentary of the *Fuṣūṣ* has been published as *Al-Muqaddimāt min kitāb naṣṣ al-nuṣūṣ*, ed. H. Corbin and O. Yahya, Tehran and Paris, 1974.

5 *Kilam* is the plural of *kalima* in the dialect of Banū Tamīm, whereas the more common plural of *kalima is kalim.* See Ibn Manẓūr, *Lisān al-ʿArab*.

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the *Fuṣūṣ*. It is in light of this approach that he wrote the *Muqaddima*, which contains what he considers to be the fundamental issues in Sufism, such as Being, the divine names, prophethood, sainthood, unveiling, the Perfect Human and the Muḥammadan Reality.

The late Jalāl al-Dīn Āshtiyānī (d. 1426/2005), a famous Iranian scholar of philosophy and mysticism, wrote a lengthy commentary on the *Muqaddima* entitled *Sharḥ-i muqaddima-yi Qayṣarī bar Fuṣūṣ al-ḥikam*, treating it as an independent work and establishing it as a primary resource for philosophical Sufism. Āshtiyānī's commentary is a philosophical exposition of Ibn al-ʿArabī's school in which he often incorporates the views of the other major Islamic philosophical schools: Peripatetic, Illuminationist, and the Transcendent Philosophy of Mullā Ṣadrā. This work serves as an excellent sourcebook for mystical doctrines within the larger context of Islamic philosophy.

Often a reading of the *Fuṣūṣ al-ḥikam* with a qualified instructor in the traditional study circles is preceded by a complete and independent reading of Qayṣarī's *Muqaddima*, which, as mentioned, addresses some of the most important themes of Sufism. Often this is accompanied by a close reading of Ibn Turka's *Tamhīd al-qawāʿid*.[6] After the *Fuṣūṣ*, one studies Qūnawī's *Miftāḥ al-ghayb* by way of Fanārī's commentary, *Miṣbāḥ al-uns,* and finally Ibn al-ʿArabī's *al-Futūḥāt al-makkiyya*.[7]

6 Ibn Turka, a major intellectual figure of Islamic philosophy and mysticism was an illuminationist interpreter of Peripatetic philosophy as well as a commentator of Ibn al-ʿArabī's writings. He produced over fifty-five works and wrote an important commentary on the *Fuṣūṣ al-ḥikam.* His most famous work, *Tamhīd al-qawāʿid* (The Principles of Divine Unity), is a synthesis of Peripateticism, Illuminationism and the Sufism of Ibn al-ʿArabī. It has been studied in the theological seminaries of Tehran and Isfahan with glosses by Āghā Muḥammad Rezā Qomshāʾī (d. 1306/1888), who taught the text several times after having studied it under Sayyid Rezā Larijānī (d. 1270/1853–4), with whom he also studied Qayṣarī's *Sharḥ Fuṣūṣ al-ḥikam*. See Nasr and Aminrazavi, *An Anthology of Philosophy in Persia*, 4:457.

Ḥasanzāda Āmūlī, one of the most respected scholars of the theological seminary in Qom, advises that *Tamhīd al-qawāʿid* should be studied before Qayṣarī's commentary on the *Fuṣūṣ al-ḥikam*, given that *Tamhīd* has one of the most elaborate discussions on Being, the subject of the first and foundational chapter of the *Muqaddima*.

7 Although these four books comprise of the basic texts of philosophical Sufism, Ḥasanzāda Āmūlī includes Ṭūsī's *Sharḥ Ishārāt*, Ṣadrā's *Asfār* and his own work, *Sarḥ al ʿuyūn fī sharḥ al-ʿuyūn,* on spiritual psychology (*ʿilm al-nafs*).

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1 Dāwūd al-Qayṣarī: Life and Times

Sharaf al-Dīn Dāwūd b. Maḥmūd b. Muḥammad al-Rūmī al-Qayṣarī was born in the central Anatolian town of Kayseri (Qayṣariyya),[8] present-day Turkey, around 660/1260 and died in 751/1350. His early education was in Kayseri and after having spent several years in Egypt, returned to Asia Minor and studied under Tokat-Niksar Niẓāmiyyah school under Muḥammad b. Sartak al-Marāghī who was a student of Naṣīr al-Dīn Ṭūsī. Under the tutelage of al-Marāghī, Qayṣarī studied philosophy and mathematics, and became acquainted with Greek thought and the writings of Ibn Sīnā, Ṭūsī and Abū-l-Barakāt al-Baghdādī.[9]

In Sufism, he was a disciple of ʿAbd al-Razzāq Kāshānī in Kāshān, with whom he studied *Fuṣūṣ al-ḥikam*, and who was at the same time his spiritual preceptor on the path (*ṭarīqa*).[10] Although there is no entry on Qayṣarī in ʿAbd al-Raḥmān Jāmī's hagiography, *Nafaḥāt al-uns*, Zayn al-Dīn Muḥammad ʿAbd al-Raʾūf al-Munāwī (d. 1031/1621) mentions him in his *Irghām awliyāʾ al-shayṭān bi dhikr manāqib awliyāʾ al-Raḥmān* as follows: "[Dāwūd al-Qayṣarī was] the scholar given to religious devotion, the ascetic Sufi (*al-ʿālim al-ʿābid*) who used to partake in spiritual struggle (*al-zāhid al-ṣūfī al-mujāhid*). He studied the religious disciplines in his hometown and then went to Egypt and studied the three religious disciplines with the scholars versed in them. He studied intensely and became accomplished in the intellectual disciplines (*wa baraʿa fī-l-funūn al-ʿaqliyya*). Then he occupied himself with Sufism, excelling in and mastering it and devoting himself to writing about it. He commented upon the *Fuṣūṣ* and attached an introduction to it in which he finely explains the principles of Sufism. Sulṭan Awrkhān b. ʿUthmān [Orhān Ghāzī] built a religious school for him in the town of Iznik, which was the first one built in the Ottoman Empire. He died in the eighth century [AH]."[11]

Besides *Maṭlaʿ khuṣūṣ al-kilam fī sharḥ maʿānī fuṣūṣ al-ḥikam*, Qayṣarī's works include *al-Khamriyya, Sharḥ Qayṣarī ʿalā Tāʾiyyat Ibn al-Fāriḍ, Sharḥ qaṣīda Ibn al-ʿArabī, Sharḥ taʿwīlāt al-basmala bi-l-ṣūra al-nawʿiyya al-insāniyya, Inshāʾ al-dawāʾir, Risāla fī ʿilm al-ḥaqāʾiq, Risāla fī īḍāḥ baʿḍ asrār Taʿwīlāt al-Qurʾān li-l-Kāshānī, Taḥqīq māʾ al-ḥayāt* and *Kashf asrār al-ẓulām*. There are three treatises compiled by Jalāl al-Dīn Āshtiyānī entitled *Rasāʾil-i Qayṣarī* comprising of

8 See "Kayṣariyya" in *The Encyclopedia of Islam*, 2nd edition, 4:842–3.

9 Dagli, *Ibn al-ʿArabī and Islamic Intellectual Culture*, 119.

10 Zarrīnkūb, *Donbāla-yi justujū dar taṣawwuf-i Īrān*, 132.

11 Munāwī, *Irghām awliyāʾal-shayṭān bi dhikr manāqib awliyāʾ al-Raḥmān* (*al-Ṭabaqāt al-ṣughrā*), ed. M. al-Jādir, 4:284, cited in Rustom, "Dāwūd Qayṣarī: Notes on his Life, Influence and Reflections on the Muḥammadan Reality" in *Journal of the Ibn ʿArabī Society*, v. XXVIII (2005), 52.

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al-Tawḥīd wa-l-nubūwwa wa-l-wilāya, Asās al-waḥdāniyya wa-mabnā al-fardāniyya, Nihāyat al-bayān fī dirāyat al-zamān.[12]

2 Qayṣarī's Influence

In 1336, as mentioned by Munāwī, Sultan Orkhān Ghāzī (d. 761/1360) appointed Qayṣarī to direct the first Ottoman school system, a post he served until his death in 1350. Because of this academic and political appointment, Qayṣarī was instrumental in the dissemination of Ibn al-ʿArabī's teachings throughout the Ottoman Empire. Two important figures in Ottoman scholarship include Mullā Shams al-Dīn Fanārī (d. 834/1431), the author of *Miṣbāḥ al-uns* (*The Lantern of Intimacy*), a commentary on Qūnawī's *Miftāḥ al-ghayb* (*The Key of the Unseen*), and the famous commentator of the Qur'ān, Ismāʿīl Bursevī (d. 1137/1725).[13] In the Persian tradition of Sufism, Qayṣarī's influence is evident in the writings of Sayyid Ḥaydar Āmulī and Ṣadr al-Dīn Shīrāzī, also known as Mullā Ṣadrā. Āmulī was one of the most important medieval heirs to the teachings of Ibn al-ʿArabī and key intellectual and mystical figure of Shiʿism, and Ṣadrā, the culminating figure of Persian philosophy who synthesized the three epistemic modalities, revelation, reason and gnosis in the formulation of his school, Transcendental Philosophy.[14]

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12 *Al-Khamrīyya*, Istanbul, Süleymaniye Kütüphanesi, MS 1028/28; *Sharḥ Qayṣarī ʿalā al-tāʾīyya Ibn al-Fāriḍ* ed. Aḥmad Farīd al-Mazīdī, Beirut 2004; Istanbul, Nurosmaniye, MS 2521/1–2; *Sharḥ taʿwīlāt al-Basmala bi-l-ṣūra al-nawʿiyya al-insāniyya*, ed. Mehmet Bayrakdar, Qayṣarī 1418/1997; *Rasāʾil-i Qayṣarī*, ed. J. Āshtiyānī, Tehran 1381.

Recent studies on Qayṣari include: Rustom, "Dāwūd Qayṣarī: Notes on his Life, Influence and Reflections on the Muḥammadan Reality" in *Journal of the Ibn ʿArabī Society*, v. XXXVIII (2005); Kalin, "Dāwūd al-Qayṣarī on Being as Truth and Reality" in *Knowledge is Light: Essays in Honor of Seyyed Hossein Nasr*, ed. Zailan Morris, Chicago 1999; Mehmet Bayrakdar, *La Philosophie Mystique chez Dawud de Kayseri,* Ankara 1990; James Morris, "The Continuing Relevance of Qayṣarī's Thought: Divine Imagination and the Foundation of Natural Spirituality", in *Papers of the International Symposium on Islamic Thought in the XIIIth and XIVth Centuries and Daud al-Qaysari,* ed. T. Koç, Kayseri (Turkey) 1998, 161–171; J. Morris, "Ibn ʿArabī and his interpreters", *Journal of the American Oriental Society*, vol. 106 (1986), 539–551 and 733–756, and vol. 107 (1987), 101–119.

13 Dagli, *Ibn al-ʿArabī and Islamic Intellectual Culture*, 120.

14 Ṣadrā's most famous work, *al-Ḥikmat al-mutaʿāliya fī-l-asfār al-ʿaqliyya al-arbaʿa* (The Transcendent Wisdom Concerning the Four Intellectual Journeys), is a compendium of traditional philosophy that includes ontology, natural philosophy, theology, eschatology and soteriology, synthesizing rational and mystical approaches. See Kalin, "An Annotated Bibliography of the Works of Mullā Ṣadrā with a Brief Account of His Life" in *Islamic Studies*, 2003, (42/1), 21–62; Meisami, *Mulla Sadra*, 2013; Kalin, *Mullā Ṣadrā*, 2014; Rustom,

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3 Qayṣarī and Philosophy

One of the salient features of Qayṣarī's exposition is that it brings to light the experience of the mystics in the language of the philosophers. It is an attempt to reconcile their experiences in the terminology and world view of the philosophers—given that philosophy is the closest discipline to Sufism—and is not an attempt to arrive at the truth solely by means of the intellect.[15] Dagli, however, effectively argues, "Qayṣarī's goal in writing the Prolegomena is, instead, to provide the serious student intellectual preparation before taking on the study of the notoriously difficult *Fuṣūṣ al-ḥikam*, and in doing so he bridges the conceptual space between *falsafa* (philosophy) and *taṣawwuf* (Sufism) to an extent no one had done before."[16]

The reader will find that in the first four chapters of the *Muqaddima* there is a certain dialectic between Sufism and philosophy. Qayṣarī's intent here, as it was with his predecessors, is to present Sufi metaphysics and theosophy within the framework of the philosophical discourse of his time. He is addressing a pre-existing tradition of scholarship steeped in the language of philosophy and theology, while at the same time, refuting certain doctrinal stances inconsistent with Ibn al-ʿArabī's metaphysics. Thus, he discusses key terms such as quiddity, substance and accident, predication, the First Intellect and the nature of divine knowledge. The philosophical tenor in the *Muqaddima* is intended not simply to indulge the rationalists, but to a certain extent, show the cross-pollination between Sufism and philosophy, setting the stage for the reception of Ibn al-ʿArabī's doctrines in mainstream Islamic thought. The *Muqaddima* does indeed have a multidisciplinary approach, intertwining linguistic, theological, philosophical and Qur'ānic themes throughout. Dagli writes, "Qayṣarī represents the outcome of a trajectory begun by Qūnawī … [using] the prevalent metaphysical language of Islamic culture." With the passage of time, the distinction between gnostic, philosopher and theologian becomes increasingly unclear, and as Chittick notes, "It is often impossible to classify a particular thinker as only a philosopher, or a theologian, or a Sufi."[17]

The Triumph of Mercy: Philosophy and Scripture in Mulla Sadra, 2012; Nasr, *Ṣadr al-Dīn Shīrāzī and his Transcendent Theosophy,* 1997.

15 Caner Dagli's *Ibn al-ʿArabī and Islamic Intellectual Culture* work highlights the interaction between Sufism, philosophy and theology by juxtaposing Ibn al-ʿArabī's ideas with those of Ibn Sīnā (d. 428/1037), Ghazālī (d. 505/1111) and Suhrawardī (d. 587/1191), the towering intellectual figures of Islam.

16 Dagli, *Ibn al-ʿArabī and Islamic Intellectual Culture*, 121.

17 Chittick, "Mysticism versus Philosophy in Earlier Islamic History: The al-Ṭūsī, al-Qūnawī Correspondence" in *Religious Studies* 17/1 (1981), 88.

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4 The Pedagogy of the *Muqaddima*

Qayṣarī's mastery of Ibn al-ʿArabī's ideas expressed in clear and lucid style highlights its importance as an introductory text to the field. Āshtiyānī writes in his introduction, "We have compared Qayṣarī's commentary with those of other commentators and found Qayṣarī's to be the best in many respects, even if Kāshānī's is more profound."[18] Similarly, just as it can be said that Qūnawī's style of exposition of Ibn al-ʿArabī's ideas was more organized and clear than that of the master himself, given the abstruse nature of Ibn al-ʿArabī's voluminous writings, Qayṣarī's commentary is erudite, yet accessible. Āshtiyānī maintains that the *Muqaddima* is the best of Qayṣarī's writings.[19] For this reason, the *Muqaddima* has become a seminal text studied in the traditional learning centers as well as in private circles.

Numerous scholars attest to Qayṣarī's mastery of Ibn al-ʿArabī's doctrine and consider him to be a great scholar of this discipline. This is on account of both his ability to communicate philosophical and mystical doctrines as well as the fact that he was himself an accomplished Sufi, which can be considered one of the most important qualifications for the exposition of a mystical treatise. In the opening paragraph of the *Muqaddima*, Qayṣarī acknowledges that he experienced visionary states. He also relates that while he was studying the *Fuṣūṣ* with Kāshānī he became the recipient of divine assistance. He says in the preface, "I was singled out amongst my companions to have received knowledge and perceive meanings without prior reflection and learning. It was assistance from God, the Generous, and a grace from the merciful Lord because He affirms by His support whomever He wills from among His servants, forging success in the mystery of his origin and return."

Since Sufism is fundamentally a practical discipline and the gnostic's foremost concern is spiritual wayfaring, it can be said that its theoretical aspect is only an elaboration of the visionary experience and a means to communicate its realities to others. Nevertheless, philosophical Sufism helps to establish the correct understanding of metaphysical principles, even if they are derived from mystical experience. Rarely are these principles founded on discursive reasoning

18 Āshtiyānī, *Sharḥ-i muqaddima-yi Qayṣarī bar Fuṣūṣ al-ḥikam*, 56.

19 See *Sharḥ al-Qayṣarī ʿalā Tāʾiyat Ibn al-Fāriḍ*. For articles in English, see Chittick, "The Five Divine Presences: From al-Qūnawī to al-Qayṣarī"; Kalin, "Dāwūd al-Qayṣarī on Being as Truth and Reality"; Turan Koç, "All-Comprehensiveness According to Daud al-Qaysari, and its Implications", JMIAS, Vol. XXVII (2000), 53–62; Akiro Matsumoto, "Unity of Ontology and Epistemology in Qayṣarī 's Philosophy" in *Consciousness and Reality: Studies in Memory of Toshihiko Izutsu*, ed. J. Āshtiyānī, H. Matsubara, T. Iwami and A. Matsumoto, Leiden 1999, 367–86.

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even when they appear in the form of philosophical arguments. Thus, Qayṣarī must be considered, first and foremost, an accomplished Sufi and secondarily a philosopher. It is this distinction that lends credibility to a commentary on a work whose very source is gnosis.

5 Jalāl al-Dīn Āshtiyānī's Introduction to the *Muqaddima*[20]

The subject of Sufism (*'irfān*)[21] is the most sublime of all the disciplines for which the theosophers have given the following reasons: The nobility and value of any discipline is in proportion to its comprehensiveness. Any discipline that sets the foundation and principles of another is considered more valuable and nobler, since the subject of the lesser discipline is based on the principles and arguments set forth in the higher. That is why philosophy, which discusses the very nature of existence, is considered a nobler discipline than mathematics, which discusses quantities, which are essential accidents of existence. Similarly, the science of music is considered dependent and subsidiary to the science of mathematics.

Qayṣarī defines the subject, principles and issues of Sufism as such: The subject of this discipline is the unitary Essence, eternal qualities, everlasting attributes, the emergence of multiplicity from God's unitary Essence and its return to the Essence. Furthermore, it discusses the manifestation of the divine names, the methodology of wayfaring of God's folk, their practices and disciplines, the outcome of their efforts, and the result of their actions. Thus, it can be said that the subject of this discipline is God, Almighty, and His relation to His creation.

The principles of this discipline consist of the divine names and attributes. They can be divided into three types, names of the Essence, names of the attributes and names of the acts. The names of the Essence are those that refer to the Essence of God since their governance is comprehensive, such that other names are subsumed under them. The Attributes of Life, Knowledge, Power, Will, Light, Oneness, Necessity, and others, fall under this category.

They are the names of the Essence because contemplating their unity with the Essence does not necessitate either contemplating the other names or creation.

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20 This selection is a translation of Āshtiyānī's introduction to his *Sharḥ-i muqaddima-yi Qayṣarī bar Fuṣūṣ al-ḥikam.*

21 Āshtiyānī uses the term *'irfān*, which is derived from the Arabic *ma'rifa*, denoting, deep understanding or esoteric knowledge.

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They refer to the Degree of Singularity (*al-aḥadiyya*), which excludes any kind of multiplicity, and do not take into consideration their referents.

Some of the names of the Essence possess individuation (*al-taʿayyun*), but are witnessed from behind a veil for the virtuous. While the foremost of the wayfarers and perfect gnostics witness them without any veils whatsoever. Some names of the Essence are not individuated and hidden in the Unseen, as mentioned by the Prophet, "O God, I ask you by the names which You have named Yourself, revealed in the Book and taught to Your servants, or have reserved for Yourself in the knowledge of the Unseen."[22]

As mentioned, the worth and nobility of any discipline is in accordance with its comprehensiveness. Another criterion for the classification of the disciplines is in light of the subject matter that is studied. Since the subject of medicine is the human body, the worth and nobility of the science of medicine is in accordance with the worth of the human body.

Whereas, since Sufism studies the existence of God, His names and attributes, and the perfection of the human being, naturally it ranks as the foremost in nobility and importance. It may be argued that the subject of theology is also the existence of God, His names and His acts, the origin and the resurrection of man, why has it not been placed as the foremost discipline?

The answer is that Sufism not only studies the existence of God and His attributes, but also the method by which the wayfarer acquires perfection through attainment to God, which is the very purpose of knowledge and the highest aim for mankind.

Sufism is not only a theoretical discipline but also a spiritual way that describes the very path the wayfarer must take for his perfection, which lies in servitude and devotion to God.[23]

6 Notes on the Translation

There are inherent difficulties in translating a complex work such as the *Muqaddima*. The first problem is that Sufism is first and foremost an experiential discipline that is then expressed in the form of language, which is only truly understood by the perceiver or by one whose heart and intellect have been illuminated. The second immediate problem is that Arabic words have multiple meanings and the Sufis use them in novel ways to describe spiritual realities.

22 These refer to the Reserved Names (*al-asmāʾ al-mustaʾthara*).

23 Āshtiyānī, *Sharḥ-i muqaddima-yi Qayṣarī bar Fuṣūṣ al-ḥikam*, 99.

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For example, the word "*kalima*", which commonly means "word", is defined by Ibn al-ʿArabī in the *Futūḥāt*, "existent beings are the words of God which do not cease,"[24] and Kāshānī defines "word" as reality, essence or Permanent Archetype.[25] The word can also refer to the human being, as Jesus is described in the Qurʾān, "The Messiah, son of Mary was only a messenger of God, His Word that He cast into Mary and a spirit from Him."[26] Jāmī, commenting on the *Fuṣūṣ*, writes, "What is meant by the word (*kalima*) of each prophet is the path and qualities that God has specified for him and his community. In the mystical tradition, it is the form of the letter arising from the Breath of the Merciful. According to this, every entity is a word of God."[27]

Sometimes, Qayṣarī refers to a word's common usage and at other times its technical usage. Translating the same Arabic word differently naturally causes confusion for the English reader, but since the Arabic language is semantically multilayered, one must account for apparent inconsistencies in translated terms. Another point to bear in mind is that Sufi authors intentionally concealed meanings through technical terminology from outsiders and lay people who were not qualified to receive such knowledge.[28] Despite this trend, Kāshānī, Jurjānī[29] and others devoted themselves to compiling lexicons which established a scholarly foundation for posterity. In this regard, the *Muqaddima* was also considered an authoritative text by successive generations for the clarification of mystical terms and concepts.

The *Muqaddima* is a text on philosophical Sufism. I have continued to use the term Sufism to describe the subject of this study in keeping with the conventions of modern scholarship. One must keep in mind, however, that Qayṣarī rarely uses the term Sufi, which in many cases is synonymous with the term *ʿārif*, but historically carried some negative connotations. Qayṣarī uses the terms *maʿrifa* and *ʿārif*, which refer to esoteric knowledge or the gnosis of God, and the *ʿārif* (pl. *ʿurafā*) is the one who possesses *maʿrifa*. He also frequently refers to God's folk (*ahl al-Allah*) and the Group (*ṭāʾifa*) but does not use the term Sufi.

24 "Know that existent beings are the words of God which do not cease … Therefore, we say that existent beings are the words of God. God's speech is His knowledge and His knowledge is His Essence." Ibn al-ʿArabī, *al-Futūhāt*, 2:385. See Ebstein, *Mysticism and Philosophy in al-Andalus*, 53.

25 Kāshānī, *Laṭāʾif al-iʿlām fī ishārāt ahl al-ilhām*, 486.

26 Qurʾān (*al-Nisāʾ*) 4:171. I have used *The Study Quran* and Abdel Haleem's translations of the Qurʾān, with emendations.

27 Jāmī, *Naqd al-nuṣūṣ fī sharḥ Naqsh al-fuṣūṣ*, 83.

28 See Ernst, "Mystical Language and the Teaching Context in the Early Sufi Lexicons" in *Mysticism and Language*, 184.

29 ʿAlī b. Muḥammad Jurjānī's (d. 817/1414) *Kitāb al-taʿrīfāt* is one of the important lexicons of Sufi terminology used in this study.

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Nevertheless, *ʿārif* is more precise and relates more directly to knowledge of God and the perception of divine realities rather than the historical and cultural phenomenon that is Sufism.[30] For readability, I have chosen to translate *ʿārif* as gnostic and *maʿrifa* as gnosis. Qayṣarī also uses the term *sayr* (wayfaring) and *muḥaqqiq* (realized gnostic) to draw attention to the experiential or practical dimension of Sufism, namely, the inward movement of the human reality and its various states and stations.

I have translated *wujūd* as Being when it refers to the divine Being and existence when it refers to creation. This term, which is borrowed from philosophy, is the most important and versatile in Ibn al-ʿArabī's metaphysics. As for the divine name *al-ḥaqq*, which means truth and reality, the Sufis use it to denote God, because He is the Truth and the sole reality. While *Allah* is the proper name of God in Arabic, one may call on another attribute and still refer to God, as in the verse, "Call on *Allah* or call on the Merciful (*al-raḥmān*); whichever one you call upon, to Him belong the most beautiful names."[31] I have translated *al-ḥaqq* as Truth when the context places emphasis on that particular aspect, such as in the verse, "We will show them Our signs on the horizons and in their souls and it becomes evident that He is the Truth (*annahu-l-ḥaqq*),"[32] but elsewhere I have translated it simply as God, when it refers to the most general name for the divine being and the ultimate reality. A specialist might prefer Chittick's translation "the Real" for *al-ḥaqq*; for readability, I prefer to render it simply as God.

I have translated the term *taʿayyun* as individuation, not entification as Chittick and others have done. *Taʿayyun*, is derived from the Arabic word *ʿayn*, which can mean thing, entity, identity, essence and quiddity. Because of its multivalence and versatility, Ibn al-ʿArabī coins various technical terms such as *ʿayn al-thābita* and *taʿayyun. Taʿayyun* is the particularization of the Essence in its descending degrees. In other words, the planes of Being are the successive particularizations and individuations of the Essence, even if the Essence *qua* Essence is absolute and undetermined. Thus, *taʿayyun* is any type of specification or individuation, not only that of entities. There is some debate concerning the correct translation of the term, "*al-aʿyān al-thābita*". I have chosen to keep Izutsu's translation, Permanent Archetypes throughout although Chittick renders the term as "fixed entities".[33]

30 See Chittick, "Sufism" in *The Cambridge Handbook of Western Mysticism and Esotericism*, 83; Nicholson, "A Historical Enquiry Concerning the Origin and Development of Sufism," *Journal of the Royal Asiatic Society* (1906).

31 Qur'ān (*al-Isrā'*) 17:110.

32 Qur'ān (*Fuṣṣilat*) 41:53.

33 See Izutsu, *Sufism and Taoism*, 159 and Chittick, *Self Disclosure of God*, xxxviii. See also, Todd, *The Sufi Doctrine of Man,* 90–93, where the author translates the term as Immutable

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The term *maẓhar* means manifestation, or as some have translated it, the locus of manifestation, since the form of the Arabic term denotes the adverb of place. Lexically, it is more accurate to use "locus of manifestation" but if one posits that the distinction between the "place" of manifestation and the phenomenon itself is theoretical and in reality, they are one and the same, then it can be translated simply as "manifestation". In some cases, the emphasis is on the locus but not in others. Thus, I have used either "locus of manifestation" or "manifestation" depending on the context.

The term *ḥaḍra* has been translated generally as Presence but sometimes as plane, referring to the planes of Being.[34] The Presence refers to that identifiable plane of divine manifestation as well as where God is specifically present. When God reveals Himself (*yatajalla*) in the heart of the servant, He is ever-present there, while at the same time, He is not absent from the rest of creation. The Arabic form of the word *yatajallā* denotes reflexivity to mean self-manifestation. *Tajallī* is a more immediate divine self-disclosure and *ẓuhūr* is a general and stable form of manifestation implicit in the structure of Being. Chittick writes, "In using the word *tajallī* the Shaykh stresses the side of manifest reality, thereby emphasizing that everything is as it is because God has disclosed Himself in that form. At other times he employs the term self-disclosure as a synonym for unveiling, thereby stressing the awareness or 'witnessing' (*shuhūd*) that is the human perception of God's self-display."[35] I have translated *tajallī* as "theophany" throughout, as Chodkiewicz has done, although Chittick renders it as self-disclosure. By and large, Chittick's translations are superb, but I have noted here, as well as in the footnotes, those instances in which I have departed from his translation choices.

Another term which has no English equivalent is *wilāya*. Lexically, *wilāya* stems from the root letters *waw*, *lām* and *yā'* and denotes a contiguous chain. It is a relationship between the two things occurring one after another, as expressed in the word *tālī* (subsequent) in relation to the word *muqaddam* (prior).[36] The original root denotes proximity, love, devotion, loyalty, assistance, patronage and governance.[37] Ibn Manẓūr states in *Lisān al-ʿArab*, that it is one of the names God. "The *walī* is the helper and *wālī* is the owner of all things who governs them." Ibn Athīr says, "The meaning of *wālī* somehow encompasses governance, power and activity; if these three attributes are not present in him, he is not considered a *wālī*." Sībawayh says, "The *walī* of orphans is the guardian who manages their

Essences based on Qūnawī's discussion on the subject.

34 See Chittick, "The Five Divine Presences: From al-Qūnawī to al-Qayṣarī", 109.

35 See *The Self-Disclosure of God*, 52.

36 See Muṣṭafawī, *al-Taḥqīq fī kalimāt al-Qurʾān al-karīm*, 13:223.

37 *Muʿjam maqāyīs al-lugha.*

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affairs. The *walī* of a woman is one who affiances her in the marriage contract. Or the statement of our master, 'He who took me as his master (*mawlā*), 'Alī is his master,' that is, he who supports me supports 'Alī, and his saying, 'God, love the one who loves him.'"[38]

When it is spelled *walāya* it means proximity, contiguity, love and friendship, and when it is spelled as *wilāya* it means governance, authority and sainthood. The *walī* (pl. *awliyā'*) is the saint who occupies the station of *wilāya*, which is that of spiritual authority. This is in contrast to the terms prophet (*nabī*) and messenger (*rasūl*) who are also saints inwardly but divinely appointed for a specific mission. I have translated *wilāya* as sainthood and this distinction will be clarified in chapter twelve.

As with all translations, there are often alternatives for a single Arabic word and the reader is encouraged to refer to the original text or the key terms that have been transliterated in the translation. While it might seem cumbersome to have a word appear in both the original Arabic as well as transliteration, the intent is to help the reader keep in mind the Arabic word. For example, the discussion of sainthood actually refers to the Islamic concept of *wilāyā* in all of its multifaceted meanings. This version of the parallel Arabic-English text is aimed at readers who are either completely new to the subject or have not yet attained the requisite level of Arabic that would allow them to dispense with translations entirely.

7 Sources of the Commentary

I first studied the *Muqaddima* with my teacher, Professor Akram al-Majid, then again in Berkeley with Professor Hamid Algar, my doctoral thesis advisor. What follows is an analytic commentary in the form of footnotes. These notes draw on the vast commentarial tradition of Akbarian metaphysics, the teachings of my instructors, as well as my own explanatory glosses. I have also relied on Āshtiyānī's commentary on the *Muqaddima*, *Sharḥ-i muqaddima-yi Qayṣarī bar Fuṣūṣ al-ḥikam* since it exhaustively explores major themes in Sufism, clarifying difficult passages and providing a general framework for the organization of ideas.

Since one of the primary aims of the commentary has been to elucidate key concepts and terminology in the text, 'Abd al-Razzāq Kāshānī's lexicon of Sufi terminology, *Laṭā'if al-i'lām fī ishārāt ahl al-ilhām*, has been an essential resource. Kāshānī's lexicon is perhaps the most relevant work to explain Qayṣarī's usage

38 Referring to Imām 'Alī b. Abī Ṭālib (d. 40/661). Amir-Moezzi, *The Spirituality of Shi'i Islam*, 270; Chodkiewicz, *Seal of the Saints*, 21.

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of terms since Qayṣarī produced his commentary on the *Fuṣūṣ al-ḥikam* after having studied it with Kāshānī who was his spiritual master.

Furthermore, I have sourced other Sufi authors or exponents of the Ibn al-ʿArabī commentarial tradition, such as Qunāwī, Jāmī, Ḥaydar Amūlī, Jīlī, Najm al-Dīn Rāzī and Mullā Ṣadrā who shed new light on the Great Shaykh's works. Finally, recent studies in English from experts such as Nasr, Chittick, Murata, Morris, Chodkiewicz, Dagli, Todd, Khalil and Rustom have greatly informed my commentary and have been instrumental in clarifying the text. In many cases, I have left their translations intact, citing their works for reference and further reading. Thus, my methodology is a synthesis of comments and clarifications of past and present masters.

8 Outline of the *Muqaddima*

The present work is the first English translation of the *Muqaddimat al-Qayṣarī*, drawing attention to some of the most fundamental ontological and epistemological issues in Islamic thought. The *Muqaddima* is divided into twelve chapters as outlined in the following:

The first chapter of the *Muqaddima* discusses ontology, given that the subject of Being is the foundation of every other discipline. Any work that presents a metaphysical system must investigate the nature of Being, which in the case of the *Muqaddima*, includes the fundamental issues concerning divine unity, the divine attributes, the universal worlds and God's relation to the world. Qayṣarī furnishes proofs for divine unity often found in the standard works of theology and philosophy, while at the same time, disputes many of the accusations leveled against the Sufis. This is in part to create a rapprochement between philosophy and Sufism, but largely to elucidate these principles according to Ibn al-ʿArabī's school and shed light on some key differences between the other schools.

The second chapter discusses the divine names, their divisions, the positive and privative attributes, the names of Beauty and Majesty, the Mothers of the Names, the Keys of the Unseen and the names of the Essence, attributes and acts.[39] Qayṣarī describes their engendering, the universal and the particular, their dominion, governance, and relationship with creation. Finally, Qayṣarī discusses the subject of God's knowledge in relation to the contingent entities.

39 The names of God that have been mentioned in the Qur'ān are called the Most Beautiful Names, which are ninety-nine in number , according to the traditional enumeration based on a hadith.

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The third chapter contains an exposition of the Permanent Archetypes and other divine realities such as contingent quiddities that are manifestations of the divine names. According to Ibn al-ʿArabī the manifestation of Being occurs initially through the Holiest Effusion (*al-fayḍ al-aqdas*) bringing forth the divine names, then through the Holy Effusion (*al-fayḍ al-muqaddas*) bringing forth the Permanent Archetypes (*al-aʿyān al-thābita*), which are the pre-existent realities in the divine knowledge. This chapter investigates the appearance of the levels of manifestation and the presence of the divine Essence in all things. Qayṣarī further discusses God's knowledge and its relation to the creation.

The fourth chapter discusses substance and accident according to the gnostics. This chapter bridges some shared terms between philosophy and Sufism. Qayṣarī writes that substance is the shadow of the Essence, which is also called Expansive Being (*al-wujūd al-munbasiṭ*), the First Engenderer (*al-ṣādir al-awwal*), the Outstretched Parchment (*al-riqq al-manshūr*), the Muḥammadan Light, or as he restates in the commentary, "If the Breath of the Merciful is realized externally and individuated, it is called substance."[40] Whatever exists externally, by definition, is substance. Substances externally are differentiated by accidents and are unified in their nature as substances in the same way that human beings are unified in their being human. They differ only with respect to their attributes, which are accidents.

The fifth chapter describes the fundamental degrees of Being, which are the five Universal Worlds. These divisions are also called the five divine presences (*al-ḥaḍarāt al-ilāhiyya al-khams*), since the term "presence" (*ḥaḍra*) indicates that God is present in all the worlds. Qayṣarī also introduces the concept of the Perfect Human (*al-insān al-kāmil*), which is the fifth plane, the comprehensive book containing the entirety of existence and the microcosm of the Great World.

The sixth chapter discusses the properties of the Imaginal World (*al-ʿālam al-mithāl*). The Imaginal World is a spiritual world that is divested from the corporeal world with respect to matter but not with respect to form. It is considered an isthmus between the corporeal world and the Intellectual, which is without dimension or corporeality. "The common people do not know Imagination nor enter into it, except when they dream and their sensory faculties return to it. The elite (*al-khawāṣ*) see it in wakefulness through their power of realizing it."[41] Qayṣarī also touches on spiritual intuition or perspicacity (*firāsa*), dreams, and the posthumous intermediary realm (*al-barzakh*).

40 Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam*, ed. Ḥ. Āmulī, 750.

41 Ibn al-ʿArabī, *Futūḥāt* , trans. W. Chittick, J. Morris, *The Meccan Revelations*, 1:173.

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The seventh chapter discusses one of the most important subjects in Sufism which relates to epistemology, the theory or discipline that investigates the origin, nature, methods and limits of knowledge. The focus of this chapter is the levels, varieties and places of unveiling. Qayṣarī writes that unveiling (*kashf*) technically signifies gaining awareness of that which is behind a curtain from among Unseen meanings and existential realities, through "finding" or witnessing, in meaning and in form.[42] He writes that the origin of unveiling is the human heart and expounds on the differences between unveiling and revelation, unveiling of form and unveiling of meaning, and those that are categorized in accordance with the theophany of the divine names to which they refer.[43]

The eighth chapter investigates the relationship between the Great Man (*al-insān al-kabīr*), the Small Man (*al-insān al-ṣaghīr*), the Great World (*al-ʿālam al-kabīr*) and the Small World (*al-ʿālam al-ṣaghīr*) to denote the macrocosm and microcosm, respectively. The focus of this chapter is the divine vicegerency of the human being. It is the manifestation of the Supreme Name or the Muḥammadan Reality because, "The Spirit attributed to God is the Muḥammadan Reality" and "The Muḥammadan Reality was endowed with existence, and then out of it He drew the Universe."[44]

The ninth chapter discusses in greater detail the Muḥammadan Reality and its relationship to the reality of the other prophets. Since the Muḥammadan Reality is the manifestation of the name *Allah* its governance also extends in every realm and in every period; thus, it possesses lordship over every manifestation. Just as the name *Allah* acts as lord (*rabb*) over the rest of the divine names, the Muḥammadan Reality acts as lord over the forms of the worlds. The term "lord" refers to the divine name of the Essence that possesses a relationship with creation. "The relationship of lordship includes ownership, possession, leadership, bestowal, nurturing, management of affairs and bringing things to their perfection."[45]

The tenth chapter discusses the Supreme Spirit, which is the first individuation in existence emanating from the divine Essence, possessing all the perfections of the Essence in the form of the names and attributes. In the terminology of the gnostics, it is the first manifestation of all realities on the plane of the Unity, also referred to as the First Intellect, the Muḥammadan

42 "Unveiling is gaining awareness of matters concerning the Unseen and the verities of things that are customarily behind the veil." Jurjānī, *Kitāb al-taʿrīfāt*, 193.

43 The Prophet said, "In the body of the son of Adam is a piece of flesh, which when it is sound, the entire body is sound, and when it is corrupt, the entire body is corrupt. Indeed, it is the heart." Tradition recorded by Bukhārī, Muslim.

44 Ibn ʿArabī, *ʿAnqā Mughrib*, cited in Chodkiewicz, *Seal of the Saints*, 69.

45 Durūdābādī, *Sharḥ al-asmāʾ al-ḥusnā*, 96.

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Reality, or the Muḥammadan Light and the Pen, as mentioned in various hadith, "The first thing that God created was my light,"[46] and "The first thing that God created was the Intellect,"[47] and "The first thing that God created was my spirit."[48] This chapter gives one of the most compelling descriptions of the human spiritual constitution, defining the mystery (*sirr*), the hidden (*khafī*), the spirit (*rūḥ*), the heart (*qalb*), the word (*kalima*), the mind (*rouʿ*), the inner heart (*fuʾād*), the breast (*ṣadr*), the intellect (*ʿaql*), and the soul (*nafs*).

The eleventh chapter describes the return of the Spirit on the Day of Resurrection through the governance of some divine names over others. Qayṣarī states that the hereafter occurs because of the removal of veils and the true manifestation of divine unity, since everything will appear in its true form. This is because everything possesses form and meaning, or an external form and a hidden, spiritual form. The Resurrection is thus characterized by the removal of the dense veil of corporeal matter, which is the lowest ontological realm.

The twelfth chapter discusses the reality of prophethood and sainthood (*wilāya*) and their differences. Even if the reality of Being possesses essential unity, multiplicity is present in every realm, including the plane of Unity, which is prior to the multiplicity of divine names and the divine knowledge. However, the multiplicity to which Qayṣarī is referring is that of the outward, visible realm, which is true multiplicity since it accompanies individuation and form. It is the multiplicity and conflict that arises from the intrinsic necessity of each divine name to become manifest in creation, seeking the realization of its intrinsic properties, governance and period, namely the contrary properties of the names of Beauty and Majesty.

This conflict is resolved by the manifestation of the name, the Just, which guides each name to its perfection and protects the entities from infringing upon one another. The just arbitrator is the true prophet and the eternal Pole of existence that guides and brings all things to their ontological perfection; the true prophet is the Muḥammadan Reality, the lord of the hidden and manifest realms.

Sainthood is the inner aspect of prophethood since *wilāya* is a universal reality of the divine Essence, the source of manifestation and the origin of individuation. Describing the Essence, it is the fountainhead of individuation for the individuation of the divine names and attributes."[49] Thus, the circle of this station is more complete and greater than the circle of prophethood.

46 Majlisī, *Biḥār al-anwār*, 1:97.
47 Ṣadūq, *al-Khisāl*, 589, no. 13.
48 *Biḥār al-anwār*, 1:97, no. 7, 8.
49 Āshtiyānī, *Sharḥ-i muqaddima-yi Qayṣarī bar Fuṣūṣ al-ḥikam,* 866.

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These twelve chapters represent the horizons of Being, the ontological orientations through which reality unfolds. A horizon is a conceptual boundary which does not have independent existence, but a relative one, appearing fixed only to the observer. Just as there are infinite horizons, divine manifestation is perpetual. Thus, the horizons of Being are both the universal planes of existence as well as the particular entities permeated by the divine Essence. God, or Absolute Being, is a singular reality that manifests through the prism of created existence, a single ray of light dispersing into a spectrum of colors. In relation to these manifestations, God is at once, transcendent and immanent, and hidden and manifest, as eloquently expressed by Imām ʿAlī b. Abī Ṭālib, "God is in all things but not by being admixed within them and separate from all things but not by being isolated from them."[50]

What follows is a parallel English-Arabic edition of the *Muqaddimat al-Qayṣarī*, of which the Arabic corresponds to Ḥasanzāda Āmulī's annotated edition of Qayṣarī's *Sharḥ Fuṣūṣ al-ḥikam*, published in Iran, 1424/2003. I hope to convey, as faithfully as possible, the original Arabic text along with the erudition of past and present masters who have inherited and contributed to this enduring tradition.

50 *Nahj al-balāgha*, Sermon 1.

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Translation and Edition of the *Muqaddimat al-Qayṣarī* مقدمة القيصري

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مقدمة الشارح

بسم الله الرّحمن الرّحيم

الحمد لله الذي عيّن الأعيان بفيضه الأقدس الأقدم، وقدّرها بعلمه في غيب ذاته وتمّم، ولطَف برشّ نور التجلّي عليها وأنعم، وأظهرها بمفاتيح خزائن الجود والكرم، عن مكامن الغيوب ومقارّ العدم، ووهب لكل منها ما قبل استعداده فأكرم، وأوجد منها ما كان ممكنًا، وأحكم بإظهار ملابس أسمائه في القدم، ودبّرها بحكمته فأتقن وأبرم. فسبحان الذي تجلّى بذاته لذاته، فأظهر آدم، واستخلفه على مظاهر أسمائه المنعوتة بالعالم، وأجمل فيه جميع الحقائق وأبهم، ليكون صورة اسمه الجامع العزيز الأكرم، وحامل أسرار العليم الأعلم فيدلّ به عليه فيعلم.

وصلّى الله على من هو الاسم الأعظم الناطق بلسان مرتبته ﴿أنا سيّد ولد آدم﴾ المبعوث بالرسالة إلى خير الأمم، وعلى آله وأصحابه المصطفين من العرب والعجم، الرافعين بأنوارهم أستار الظلم، وعلى وارثيه من الأولياء الكمّل السالكين للطريق الأَمَم المطّلعين بالحقّ على الأسرار والحكم.

وبعد، فيقول العبد الضعيف داود بن محمود بن محمد الرومي القيصري مولداً الساوي محتداً، أنجح الله مقاصده في الدارين: فلمَّا وفَّقني الله تعالى وكشف عليَّ أنوار أسراره، ورفع عن عين قلبي أكنَّة استاره، وأيّدني بالتأييد الربّاني بأعلام رموزه، والتوفيق الصمداني بإعطاء كنوزه.

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Author's Preface

In the Name of God, the Merciful, the Compassionate

All Praise be to God, who individuated the Archetypes through the eternal, Holiest Emanation, and determined and completed them with His knowledge in His unseen Essence. He blessed and graced them by sprinkling the light of theophany upon them. He manifested them through the keys of the treasuries of bounty and generosity from the depths of the Unseen and the abode of non-being. He bestowed generously to each according to its receptivity, engendering the possible entities, decreeing their manifestation in the raiment of the divine names, arranging them through His wisdom, and perfecting and establishing them. So glory be to Him who revealed His Essence to Himself. Then, He manifested Adam and appointed him vicegerent over the manifestations of His names, described as the world. He summarized and concealed in him every reality so that he would be the form of His comprehensive name, the Mighty and Magnanimous, and the bearer of mysteries of the Omniscient, the All-knowing, so He reveals [Himself] through him and thus becomes known.[1]

Blessings upon him who is the Supreme Name, who speaks from his station, "I am the master of the children of Adam," and has been sent with the message to the best of nations; and [blessings] upon his progeny and his chosen companions among the Arab and the non-Arab, those who lifted the curtains of darkness through their lights; and upon their inheritors among the perfected saints, the wayfarers on the clear path, who are aware of the Truth by way of mysteries and wisdom.

Thereafter, says the weak servant, Dāwūd b. Maḥmūd b. Muḥammad al-Rūmī al-Qayṣarī, originally born as al-Sāwī — may God gave him success in both worlds: God unveiled for me the lights of His secrets, lifted the curtain from the vision of my heart, aided me with divine assurance and the communication of His symbols and granted everlasting success by the bestowal of His treasures.

1 Ibn al-ʿArabī describes the significance of Adam's creation in the opening paragraph of the *Fuṣūṣ al-ḥikam*, "God wished to see the essences (*ʿayān*) of His Beautiful Names, which are infinite—or if you will, to see His Own Essence in a comprehensive being (*kawn jāmiʿ*) who embraces the divine order so that His mystery would be revealed to Himself. This is because the vision a thing has of itself is not the same as the vision it has through something else which acts like a mirror." Ibn al-ʿArabī, *Fuṣūṣ al-ḥikam*, 48.

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وساقتني الأقدار إلى خدمة مولانا الإمام العلّامة الكامل المكمّل، وحيد دهره، وفريد عصره، فخر العارفين، قرّة عين ذات الموحّدين، ونور بصر المحقّقين، كمال الملّة والحقّ والدين، عبد الرزّاق بن جمال الدين أبي الغنائم القاساني، أدام الله على المستفيدين بركة أنفاسه، وأنار بمعارفه قلوب الطالبين وجلّاسه.

وكان جملة من الإخوان المشتغلين بتحصيل الكمال، الطالبين لأسرار حضرة ذي الجمال والجلال، شرعوا في قراءة كتاب ﴿فُصوص الحكم﴾ الذي أعطاه النبي، صلى الله عليه وسلم،الشيخ الكامل المكمّل، محيي الملّة والحقّ والدين، رضى الله عنه.

وكان الحقّ قد أطلعني على معانيه المتساطعة أنوارها، وألهمني بفحاويه المتعالية أسرارها، وأراني في سرّي مَن بشّرني بمعرفتي هذا الكتاب، وخصّصني بالعلم به من بين سائر الأصحاب، من غير تأمّل سابق فيه، أو مطالعة واستحضار لمعانيه، عنايةً من الله الكريم، وفضلًا من الرب الرحيم، لأنّه هو المؤيّد بنصره من يشاء من عباده، والموفّق بالظفر على أسرار مبدئه ومعاده.

ولمّا كان العلم بهذه الأسرار موقوفاً على معرفة قواعد وأصول اتفقت عليها هذه الطائفة، قدمت لبيانها فصولًا، وبيّنت فيها أصولًا، تبتني قاعدة التوحيد عليها وتنتسب هذه الطريقة إليها، بحيث يعلم منها أكثر قواعد هذا العلم، لمن وفّقه الله تعالى وأنعم عليه بالفهم، وجعلتها اثني عشر فصلًا.

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Providence allowed me to be at the service of the perfected master, authority, sage and mentor, unique in his time, singular in his era, the pride of the gnostics, the apple of the eye of the monotheists, the light of the verifiers, the epitome of the creed, truth and religion, ʿAbd al-Razzāq Jamāl al-Dīn Abī-l-Ghanāʾim al-Kāshānī—may God sustain those who benefit from his blessed breaths, illuminate the hearts of his students and companions through his gnostic sciences.

A group of brethren was busy in attaining perfection, seeking the secrets of the Possessor of Majesty and Beauty when he [Kāshānī] began the exposition of *Fuṣūṣ al-ḥikam*, which was given by the Prophet, peace and blessings upon him, to the perfected Shaykh, the reviver of the creed, truth and religion—may God be pleased with him.

God had granted me an understanding of meanings possessing brilliant luminosity and inspired me of significances containing lofty mysteries. He showed me in my inner secret a bearer of good tidings who would lead me to my gnosis of this book. I was singled out among my companions to have received knowledge and acquire meanings without prior reflection and learning. It was assistance from God, the Generous, and a grace from the merciful Lord because He is affirms by His support whomever He wills from among His servants, forging success in the mystery of his origin and return.

Since the knowledge of these mysteries is dependent on the knowledge of the tenets and principles that are agreed upon by the exponents of this Group, I set out to explain its chapters and elucidate its principles that are built on the principle of Oneness, to which this path is attributed. One whom God has granted success and blessed with understanding may come to know most of the principles of this discipline. Thus, I have explained them in twelve chapters.

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الفصل الأوّل

في الوجود وأنه هو الحق

اعلم أنّ الوجود من حيث ﴿هو هو﴾ غير الوجود الخارجي والذهني، إذ كل منهما نوع من أنواعه، فهو من حيث ﴿هو هو﴾، أي لا بشرط شيء - غير مقيّد بالإطلاق والتقييد ولا هو كلّي، ولا جزئي، ولا عامّ، ولا خاصّ، ولا واحد بالوحدة الزائدة على ذاته، ولا كثير.

بل يلزمه هذه الأشياء بحسب مراتبه ومقاماته، المنبّهة عليها بقوله: ﴿رَفِيعُ الدَّرَجاتِ ذُوالْعَرْشِ﴾. فيصير مطلقاً، ومقيداً، وكلياً، وجزئياً، وعامّاً، وخاصاً، وواحداً، وكثيراً، من غير حصول التغيّر في ذاته وحقيقته.

وليس بجوهر، لأنه موجود في الخارج لا في موضوع، أو ماهية، لووجدت لكانت لا في موضوع، والوجود ليس كذلك وإلا يكون كالجواهر المتعيّنة المحتاجة إلى الوجود الزائد ولوازمه.

وليس بعرض لأنه عبارة عمّا هو موجود في موضوع، أو ماهية لووجدت لكانت في موضوع. والوجود ليس موجوداً، بمعنى أنّ له وجوداً زائداً، فضلًا عن أن يكون موجوداً في موضوع، بل موجوديته بعينه وذاته لا بأمر آخر يغايره عقلًا أو خارجاً.

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CHAPTER 1

On Being, and that it is the Truth

Know that Being (*al-wujūd*)[1] *qua* Being is neither external existence nor mental, since each one is a type of existence. Being itself is not conditioned nor is it restricted by either absoluteness or restriction. It is neither a universal nor a particular, nor categorized by generality or particularity.[2] It is one, but not with a oneness superadded to its Essence,[3] nor a multiplicity.

Rather, each one of these accompanies Being, in accordance with its respective degrees and stations, indicated by the verse, "Raiser of Ranks, possessor of the Throne."[4] Being, therefore, becomes absolute, limited, universal, particular, general, specific, unitary or multiple, without experiencing any change in its Essence and reality.[5]

It is not a substance, because [a substance] is an external entity that does not [inhere] in a locus, or a quiddity, which were it to exist, would not exist in a locus. Being is not so, otherwise it would be like specific substances, which need Being and its requisites for its realization.

Nor is it an accident, because it is defined as an entity that [inheres] in a locus, or a quiddity, which were it to exist, would exist in a locus. Being is not an entity in the sense that it has a being superadded to it, let alone inhere in a locus, but its existence is essential and established by itself and not by something separate from it, mentally or externally.

---

1 Sufi authors use the term *wujūd* to mean God in the most general sense. The term *al-ḥaqq* means truth, reality, fact, rightness, established and necessary, and is also one of the epithets of God, referring to the fact that He is the Truth, the sole reality, the established, the necessary, and one whose existence and reality are proved to be true. It also refers to Absolute Being, the divine Essence or that through which all things are known, so that the gnostic who obtains awareness of God, distinguishes that which is real and that which is false and illusory in existence. See al-Tahānawī, *Kashshāf iṣṭilāḥāt al-funūn*, 329.

2 Attributes such as universality or particularity cannot be applied to Being *qua* Being but only to its manifestations. Only when Being becomes manifest does it become external, mental, universal or particular, unitary or multiple, according to its planes of manifestation.

3 Essence means existence and reality. "The Essence of God, the Glorified, refers to His very existence because He exists through Himself. His Essence is the Unseen Singularity (*ghayb al-aḥadiyya*). It also means Absolute Being divested of conditions, attributes and entities." Jīlī, *al-Insān al-kāmil*, 27.

4 Qur'ān (*Ghāfir*) 40:15.

5 Reality (*ḥaqīqa*) is the true meaning of a thing as opposed to its metaphorical meaning (*majāzī*). It also signifies the heart of a thing or matter, its true nature, its essence, and thus, the inviolable innermost self of a thing and its sanctity (*ḥurma*). See Ibn Manẓūr, *Lisān al-ʿArab*, cited in Chodkiewicz, *Seal of the Saints*, 60.

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وأيضاً، لوكان عرضاً، لكان قائماً بموضوع موجود قبله بالذات، فيلزم تقدم الشيء على نفسه، وأيضاً، وجودهما زائد عليهما، والوجود لا يمكن أن يكون زائداً على نفسه، ولأنه مأخوذ في تعريفهما، لكونه أعم منهما، فهو غيرهما. وليس أمراً اعتبارياً، كما يقول الظالمون، لتحقّقه في ذاته مع عدم المعتبرين إياه، فضلًا عن اعتباراتهم، سواء كانت عقولًا أو غيرها، كما قال، عليه السلام: ﴿كان الله ولم يكن معه شيء﴾.

وكون الحقيقة - بشرط الشركة - أمراً عقلياً اعتبارياً، لا يوجب أن يكون لا بشرط الشيء كذلك، فليس صفة عقليّة وجوديّة، كالوجوب والإمكان للواجب والممكن.

وهو أعم الأشياء باعتبار عمومه وإنبساطه على الماهيات، حتى يعرض مفهوم ﴿العدم المطلق﴾ و﴿المضاف﴾ في الذهن عند تصوّرهما، ولذلك يحكم العقل عليهما بالامتياز بينهما، وامتناع أحدهما، وإمكان الآخر، إذ كل ما هو ممكن وجوده، ممكن عدمه، وغير ذلك من الاحكام.

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Additionally, if it were an accident, it would subsist in a locus that essentially precedes it in existence, and would result in the existence of a thing prior to itself. Moreover, the existence of both [substance and accident] is superadded to them, whereas, it is not possible for Being to be superadded to itself, since it is used to define both of them, given that Being is more general than and separate from either [substance or accident].[6]

Being is not conceptual, as posited by the unjust, for it is realized in itself, in the absence of perceivers or their concepts, whether they be intellects or otherwise,[7] as mentioned by the Prophet, "God was and nothing else was with Him."[8]

A reality that is "conditioned by association" rationally and conceptually does not entail that it is "unconditioned by anything" as well, for it is not an mental attribute such as necessity or contingency with respect to the Necessary and the contingent.[9]

It is the most universal of all things because of its universal prevalence and embracing of quiddities, even to the extent that it presents the ideas of "absolute" and "relative" non-being when contemplated in the mind. The mind distinguishes between the two, namely the impossibility of one and the possibility of the other.[10] Since that for which existence is possible, its nonexistence is also possible … and other such propositions.

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6 The Peripatetic philosophers, Sufis, Illuminationists, and Transcendent Theosophers have differing views on the nature of Being. Mullā Ṣadrā writes, "The Sufis, among the monotheists, are of the view that there is nothing in existence except the Real Being and the world is only the theophany, manifestation and individuations of Being. They see nothing in existence except God and His manifestations, and they do not view the manifestations as an independent reality." Ṣadrā, *Sharḥ al-hidayat al-athīriyya*, 245.

7 The immaterial intellects or the angels and all classes of perceivers.

8 Qayṣarī discusses this hadith is his treatise *al-Tawḥīd wa-l-nubūwwa*, ed. Āshtiyānī in *Rasā'il-i-Qayṣarī*, 13. It is also mentioned in Fanārī's *Misbāḥ al-uns*, 79. See Chittick, *The Sufi Path of Knowledge*, 394, n. 13.

9 Mental attributes are either primary or secondary intelligibles. Primary intelligibles are propositions that the mind assesses through its immediate association with the external world. Secondary intelligibles are rational propositions that do not have an external extension. The concepts "necessary" and "contingent" are of this type since the rational faculty must be exercised and one cannot rely solely on sense perception. See Ibn Sīnā, *al-Ilāhiyyāt*, 1:10.

10 The idea of non-being exists in the mind as a concept, although in reality, non-being has no referent. Absolute non-being is singular and its contrary is Being. Relative non-being may be multiple since it is the non-existence of the contingent, such as the non-existence of sight when speaking of blindness. Relative non-being is different from conditioned non-being—conditioned by time, for example.

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وهو أظهر من كل شيء تحققاً وإنيةً، حتى قيل فيه: إنّه بديهي، وأخفى من جميع الأشياء ماهية وحقيقة، فصدق فيه ما قال أعلم الخلق به في دعائه: ﴿ما عرفناك حقّ معرفتك﴾.

ولا يتحقق شيء في العقل ولا في الخارج إلا به، فهو المحيط بجميعها بذاته، وقوام الأشياء به، لأنّ الوجود لولم يكن شيء لا في الخارج، ولا في العقل، فهو مقومها بل هو عينها.

إذ هو الذي يتجلّى في مراتبه ويظهر بصورها وحقائقها في العلم والعين، فيتسمّى بـ﴿الماهية﴾ و﴿الأعيان الثابتة﴾، كما نُبيّنه في الفصل الثالث، إنشاء الله تعالى. فلا واسطة بينه وبين العدم، كمالا واسطة بين الموجود والمعدوم، مطلقاً.والماهية الحقيقيّة واسطة بين وجودها الخاصّ وعدمها، والمطلقة الاعتباريّة لا تحقّق لها في نفس الأمر، والكلام فيما له تحقّق فيه.

ولا ضدّ له ولا مثل، لأنهما موجودان متخالفان أو متساويان، فخالف جميع الحقائق، لوجود أضدادها وتحقق أمثالها دونه، فصدق فيه: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾. والوجود، من حيث هو واحد، لا يمكن أن يتحقّق في مقابله وجود آخر.

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Being is more manifest with respect to its realization and its identity to the extent that it is said that it is self-evident, although it is more hidden than everything else with respect to its quiddity and reality.[11] The most knowledgeable in creation spoke the truth when he supplicated, "We have not known You as you ought to be known."[12]

Nothing either in the mind or in external existence is realized except through Being, for it encompasses all things by its Essence through which all things are sustained. Were it not for Being, there would be nothing in existence, either externally or in the mind, so it sustains all things, rather it is one with them.

Being is the one that reveals itself (*yatajallā*) in its different degrees, and manifests through their forms and realities, in knowledge or external reality; [Being] is called "quiddity,"[13] or the Permanent Archetypes, as will be discussed in chapter three, God willing. There is nothing intermediate between Being and non-being, just as there is absolutely nothing intermediate between an existent thing and a non-existent thing. Quiddity, however, is intermediate between its specific existence and non-existence. Something that is purely conceptual does not have realization in actuality (*nafs al-ʾamr*),[14] and the present discussion concerns that which has realization.

Being has neither contrary nor like. Since contrary and like are two existents that are either opposed to each other or are equal to each other. Being, on the other hand, is different from all realities, because the existence of their opposite and the realization of their like is utterly separate from it. This is indicated by the verse, "Nothing is like unto Him."[15] Being *qua* Being is one; therefore, no other being can be realized facing it.[16]

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11 Although it was mentioned that Being has no quiddity since quiddity is the defining limit of existence, quiddity when applied to Being *qua* Being is used metaphorically. For this reason, some theologians and philosophers have said, "His quiddity is His Ipseity."

12 That is, with true knowledge of Your reality. Majlisī, *Biḥār al-anwār*, 69:292.

13 The philosophers use the term "quiddity" and the gnostics use the term "Permanent Archetype ". Āmulī, *Sharḥ Fuṣūṣ al-ḥikam*, 25.

14 That to which a proposition must correspond in order to be true. Ṭabāṭabāʾī, *Bidāyat al-ḥikma*, trans. Qarāʾī, *The Elements of Islamic Metaphysics*, 14. It is the plane in which something becomes is realized. Concepts are realized in the mind and entities that exert external effects are realized in the world. Here, Qayṣarī refers to the presence of divine knowledge since it encompasses the occurrence of all things, universal or particular, actual or intellectual.

15 Qurʾān (*al-Shūrā*) 42:11.

16 The Prophet was asked from which thing did he come to know God. He replied, "I came to know things *through* God," that is, he came to know God through God, and not through contingent existence, since the contingent is known through its opposite. Since God does not have an opposite, He cannot be known through them.

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وبه يتحقّق الضدّان ويتقوّم المثلان، بل هو الذي يظهر بصورة الضدّين وغيرهما، ويلزم منه الجمع بين النقيضين، إذ كل منهما يستلزم سلب الآخر، واختلاف الجهتين إنما هو باعتبار العقل. وإما في الوجود فتتّحد الجهات كلها، فإنّ الظهور والبطون وجميع الصفات الوجوديّة المتقابلة مستهلكة في عين الوجود، فلا مغايرة إلا في اعتبار العقل.

والصفات السلبية - مع كونها عايدة إلى العدم - أيضاً راجعة إلى الوجود من وجه، فكل من الجهات المتغايرة - من حيث وجودها العقلي - عين باقيها، ولكونهما مجتمعين في عين الوجود يجتمعان أيضاً في العقل، إذ لولا وجودهما فيه لما اجتمعا.

وعدم اجتماعهما في الوجود الخارجي - الذي هو نوع من انواع الوجود المطلق - لا ينافي اجتماعهما في الوجود من حيث ﴿هو هو﴾.

ولا يقبل الانقسام والتجزئ أصلًا خارجاً وعقلًا، لبساطته، فلا جنس له ولا فصل فلا حدّ له. ولا يقبل الاشتداد والضعّف في ذاته لأنهما لا يتصوّران الا في الحالّ القارّ كالسواد والبياض الحالّين في محلّين، أو الغير القارّ متوجّهاً إلى غاية ما، من الزيادة أو النقصان كالحركة، والزيادة والنقصان، والشدّة والضعف يقع عليه بحسب ظهوره وخفائه في بعض مراتبه، كما في القارّ الذات كالجسم، وغير القارّ الذات كالحركة والزمان.

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Through Being contraries are realized and likes are sustained. Indeed, it is Being that manifests itself in the form of contraries and other forms, necessitating the joining of both sides of a contradiction. Since each side [of the contradiction] negates the other, the difference between the two sides is only conceptual. However, in Being all aspects are united since manifestation and hiddenness and all contrary existential qualities are annihilated in Being itself, so there is no distinction except conceptually.

Privative attributes, despite their belonging to non-being, also pertain to Being from one point of view.[17] Each of the differing aspects—with respect to their mental existence—is the identical with all others, and since both [contraries] are joined in Being itself, they are joined in mental existence as well. Since, were it not for the existence of both [in Being] they would not have been able to join.

The inability of both to join in external existence—which is one type of Absolute Being—does not negate their joining in Being *qua* Being.

[Being *qua* Being] does not accept division and partition, essentially, in the mind or in external reality, for it is simple.[18] It, therefore, does not have genus (*jins*), differentia (*faṣl*), or definition (*ḥadd*).[19] It does not accept intensification or decline in its Essence, since both are conceivable only with respect to either static [accidents] such as blackness and whiteness, each of which adheres in a separate location, or non-static [accidents], which are oriented in a certain direction such as increase and decrease in the case of motion, and non-increase and decrease, intensity, and weakness. Each adheres to Being in accordance with its manifestation and hiddenness in some of its degrees, just as it occurs with static essences such as bodies, or non-static essences such as motion and time.[20]

17 Privative attributes are negative propositions that indicate what cannot be predicated about Being. These are in reality taken from positive predications of Being. For example, if contingency is negated, necessity is predicated.

18 Being is simple and not composite. It is not composed of parts externally such as matter and form, since both matter and form are types that belong to Being.

19 Genus and differentia are the mental constituents of quiddities. In Aristotle's categories, the definition of man is "rational animal", *animal* being the genus and *rational*, the differentia.

20 Ṣadr al-Dīn Qūnawī, Ibn Turka, and ʿAbd al-Razzāq Kāshānī have negated the idea of gradation in the essential reality of Being, since this would undermine the foundation of essential oneness of Being. Āshtiyānī, *Sharḥ-i muqaddima-yi Qayṣarī bar fuṣūṣ al-ḥikam*, 139.

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وهو خير محض وكل ما هو خير فهو منه وبه، وقوامه بذاته لذاته، إذ لا يحتاج في تحقّقه إلى أمر خارج عن ذاته، فهو القيّوم الثابت بذاته، والمثبت لغيره.

وليس له ابتداء، وإلا لكان محتاجاً إلى علّة موجودة، لإمكانه حينئذ، ولا له انتهاء وإلا لكان معروضاً للعدم فيوصف بضدّه، أو يلزم الانقلاب، فهو أزلي وأبدى: ﴿هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْباطِنُ﴾، لرجوع كلّما ظهر في الشهادة، أو بطن في الغيب إليه.

وهو بكلّ شيء عليم، لاحاطته بالأشياء بذاته، وحصول العلم لكل عالم أنّما هو بواسطته فهو أولى بذلك. بل هو الذي يلزمه جميع الكمالات، وبه تقوّم كلّ من الصفات، كالحياة، والعلم، والإرادة، والقدرة، والسمع، والبصر، وغير ذلك. فهو الحيُّ، العليم، المريد، القادر، السميع، البصير بذاته لا بواسطة شيء آخر. إذ به يلحق الأشياء كلها كمالاتها، بل هو الذي يظهر بتجلّيه وتحوّله في صور مختلفة بصور تلك الكمالات، فيصير تابعاً للذوات، لأنها أيضاً وجودات خاصّة مستهلكة في مرتبة أحديّته ظاهرة في واحديّته.

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He is absolute good and everything that is good is from Him, by means of Him, and subsists through His Essence and for His Essence since He is not in need of anything other than Himself for His realization, for He is subsistent and established by Himself and establishes all others.[21]

He has no beginning, otherwise it would be in need of an existing cause for its coming into being, for He would be contingent. He has no end, otherwise, He would be subject to non-being and thus described by its opposite, or undergo inversion.[22] He is pre-eternal and everlasting, "the First, the Last, the Manifest and the Hidden," because all that is manifest in the Visible or hidden in the Unseen returns to it.

He is Omniscient with respect to all things because He encompasses all things by His Essence. The acquisition of knowledge by [any other] knower takes place through Him so He is more entitled to it.

In fact, all perfections are necessary for Him and all attributes are established by Him, such as life, knowledge, will, power, hearing, vision, and so on, for He is the Living, the Knower, the One who wills, the Powerful, the Hearing, the Seeing, by His own Essence not by means of anything else. Since, through Him, all things are attached to their perfections. Moreover, He is the one who manifests through His theophanies and transforms in various forms of those perfections. Being follows essences[23] because they are specific existents subsumed in the Degree of Singularity (*al-aḥadiyya*)[24] and manifest in the Degree of Unity (*al-wāḥidiyya*).[25]

21 Qayṣarī shifts the focus here from Being, a philosophical concept, to God, a theological one. This is made evident by his use of Qur'ānic verses describing the divine attributes. Nevertheless, the terms Being, Truth and God are interchangeable throughout this section.

22 Inversion (*inqilāb*) is a violation of the law of identity since a thing cannot be itself and its opposite at the same time.

23 Quiddities.

24 The level of Being in which all multiplicity is effaced, even the multiplicity of the divine names. It is the first individuation of Being in which the names are in union and comprehensiveness.

25 Ibn al-ʿArabī writes, "The gnostic sees that causes are also caused by their effects, because the cause remains in a state of non-being without the realization of its effect." Qayṣarī, *Sharḥ Fuṣus al-ḥikam*, ed. Ḥ. Āmulī, 31.

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وهو حقيقة واحدة لا تكثّر فيها، وكثرة ظهوراتها وصورها لا يقدح في وحدة ذاتها.

وتعيّنها وامتيازها بذاتها لا بتعيّن زائد عليها، إذ ليس في الوجود ما يغايره ليشترك معه في شيء ويتميّز عنه بشيء. وذلك لا ينافي ظهورها في مراتبها المتعيّنة، بل هو أصل جميع التعينات الصفاتيّة والأسمائيّة والمظاهر العلميّة والعينية .

ولها وحدة لا يقابل الكثرة، بل هي أصل الوحدة المقابلة لها وهي عين ذاتها الأحديّة، والوحدة الاسمائيّة المقابلة للكثرة - التي هي ظلّ تلك الوحدة الأصلية الذاتية - أيضاً عينها من وجه كما سنبين، إن شاء الله تعالى.

وهو نور محض، إذ به يدرك الأشياء كلها، لأنه ظاهر بذاته، ومظهر لغيره، ومنوّر سماوات الغيوب، والأرواح، وأرض الأجسام، لأنها به توجد وتتحقّق، ومنبع جميع الأنوار الروحانيّة والجسمانيّة. وحقيقته غير معلومة لما سواه.

وحقيقته غير معلومة لما سواه، وليست عبارة عن الكون، ولا عن الحصول والتحقق والثبوت، إن أريد بها المصدر، لأنّ كلًا منها عرض حينئذ ضرورة، وإن أريد بها ما يراد بلفظ ﴿الوجود﴾ فلا نزاع، كما أراد أهل الله بـ﴿الكون﴾ وجود العالم، وحينئذ لا يكون شيء منها جوهراً ولا عرضاً كما مرّ، ولا معلوماً بحسب حقيقته، وإن كان معلوماً بحسب إنيّته. والتعريف اللفظي لا بدّ أن يكون بالأشهر، ليفيد العلم، والوجود أشهر من الكون، وغيره ضرورة.

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Being is a unitary reality in which there is no multiplicity. Multiplicity of its manifestations and forms does not violate the unity of its Essence.

Its individuation and distinction are through itself, not through individuation superadded to it, since there is nothing in existence in contrary to it that shares with it in one thing and becomes distinct from it in another.[26] That does not conflict with its manifestation in specific degrees being that it is the origin of individuation of all the names and attributes and their manifestations in the [divine] knowledge and the external world.

His [reality] is not a oneness that contrasts with multiplicity, but is the origin of the unity that contrasts with [multiplicity]. It is identical with its Singular Essence as well as the Unity of the names that contrasts with multiplicity—which is the shadow of that original, unitary Essence—it is also identical with it from one perspective, as we will explain, God willing.

Being is pure light, since all things are perceived through it. It is manifest by itself and through it, things are made manifest. Being is the light of the unseen heavens, the spirits, the earthly bodies and forms, because all of these are realized and exist through it. It is the source of all spiritual and corporeal lights.

The reality of Being is unknown to other than it. His [reality] cannot be expressed as the becoming (*kawn*), or occurrence (*huṣūl*), or realization (*taḥaqquq*), or subsistence (*thubūt*), if the verbal noun is intended, since all of these would then be necessarily accidental. If, however, what is meant by these terms is the same as what is meant by the word "Being", then there is no dispute, in the same way that God's folk have used the word the "becoming" to mean existence of the world. In that case, Being would not be any of these, whether they are substances or accidents, as just mentioned, nor can its reality be known, even though it is knowable with respect to its Ipseity.[27] Verbal definition must take into account general usage of the term in order to be useful. "Being" (*wujūd*) is more widely used than "becoming" and the others.

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26 It is the origination of individuation through the auspices of the Holiest Emanation (*al-fayḍ al-aqdas*). It is also referred to as the Holy Emanation (*al-fayḍ al-muqaddas*), or the Breath of the Merciful (*al-nafas al-raḥmānī*), which emanates from the Holiest Emanation. It is also the first individuation arising from the station of Singularity, which is the inner aspect of the Holy Emanation. Āshtiyānī, *Sharḥ-i muqaddima-yi Qayṣarī bar Fuṣūṣ al-ḥikam*, 153.

27 God's invisibility is due to the severity of His manifestation and His remoteness is because of His extreme proximity. If something is more evident than knowledge and the perceiver, and nearer than the thing is to itself, then such intense manifestation necessarily creates invisibility and such extreme proximity creates distance. Āmulī, *Tabyīn-i barāhīn-i ithbāt-i khudā*, 15.

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والوجود العام المنبسط على الأعيان في العلم ظلّ من أظلاله لتقيّده بعمومه، وكذلك الوجود الذهني والوجود الخارجي ظلان لذلك الظلّ، لتضاعف التقييد. وإليه الإشارة بقوله: ﴿أَ لَمْ تَرَ إِلى رَبِّكَ كَيْفَ مَدَّ الظِّلَ وَ لَوْ شاءَ لَجَعَلَهُ ساكِناً﴾.

فهو الواجب الوجود الحقّ، سبحانه وتعالى، الثابت بذاته، المثبت لغيره، الموصوف بالأسماء الإلهيّة، المنعوت بالنعوت الربانية، المدعو بلسان الأنبياء والأولياء، الهادي خلقه إلى ذاته، الداعي مظاهره بأنبيائه إلى عين جمعه ومرتبة ألوهيّته.

أخبر بلسانهم أنه بهويته مع كل شيء، وبحقيقته مع كل حي. ونبّه أيضاً أنّه عين الأشياء بقوله: ﴿هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْباطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾. فكونه عين الأشياء بظهوره في ملابس أسمائه وصفاته في عالمي العلم والعين.

وكونه غيرها، باختفائه في ذاته، واستعلائه بصفاته عما يوجب النقص والشين وتنزّهه عن الحصر والتعيين، وتقدُّسه عن سمات الحدوث والتكوين.

وإيجاده للأشياء، اختفاؤه فيها - مع إظهاره إياها، وإعدامه لها في القيامة الكبرى - ظهوره بوحدته، وقهره إياها بازالة تعيّناتها وسماتها، وجعلها متلاشية، كما قال: ﴿لِمَنِ الْمُلْكُ الْيَوْمَ لِلّهِ الْواحِدِ الْقَهّارِ﴾ و﴿كُلُّ شَيْءٍ هالِكٌ إِلّا وَجْهَهُ﴾.

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General Being that expands (*al-wujūd al-munbasiṭ*)[28] over the Permanent Archetypes in the [divine] knowledge is a shadow of the [Essence] since it is qualified by generality. Similarly, both mental and external existence are shadows of that shadow due to the compounding of limitations, referred to by the verse, "Have you not seen how your Lord has extended the shadow, and if He had so willed, He would have made it stationary?" [29]

He is the Necessary Being, the Truth, the Glorified, the Most High, subsisting in Himself, giving subsistence to others, described by the divine names, qualified by the attributes of Lordship, called upon by the prophets and saints, the Guide of His creatures to Himself, the Summoner of His manifestations through His prophets to the source of His Union (*ʿayn jamʿihī*) and the Degree of Divinity (*al-ulūhiyya*).

He has announced by their tongues, "He is through His Ipseity with everything, and by His reality with every living thing." He has also indicated that He is identical with all things, by saying, "He is the First, the Last, the Manifest, the Hidden, and He is aware of all things."[30] His being identical with all things is by manifesting Himself in the raiment of the divine names, both in the [divine] knowledge and the external world.

His being other than them is through His invisibility in His Essence, His exaltedness by His attributes above all deficiency and dishonor, His transcendence from limitation and specification, and His being sanctified from the characteristics of origination and creation.

His engendering of things and becoming hidden in them—while manifesting Himself in them and His annihilation of them at the Greater Resurrection—is His manifestation of His oneness,[31] His overwhelming them through the removal of their individuation and their marks, and making them dispersed, as in His words, "To whom does sovereignty belong today? To God, the One, the Compeller,"[32] and "Everything is perishing, except His face."[33]

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28 Expansive Being is the second individuation in which the particulars of the Permanent Archetypes are brought forth. It is both the outer aspect of the degree of Singularity and the inner aspect of the Permanent Archetypes, in the same way that the breath in the human being is an isthmus between ideas and speech.

29 Qurʾān (*al-Furqān*) 25:45.

30 Qurʾān (*al-Ḥadīd*) 57:3.

31 This is because the Greater Resurrection is the return to the Station of Union after the annihilation of the multiplicity of contingent existence.

32 Qurʾān (*Ghāfir*) 40:16.

33 Qurʾān (*al-Qaṣaṣ*) 28:88.

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وفي الصغرى تحوّله من عالم الشهادة إلى عالم الغيب، أو من صورة إلى صورة في عالم واحد. فالماهيات صور كمالاته ومظاهر أسمائه وصفاته، ظهرت اوّلًا في العلم، ثم في العين بحسب حبه إظهار آياته ورفع أعلامه ورایاته فتكثَّر بحسب الصور وهو على وحدته الحقيقيّة وكمالاته السرمديّة.

وهو يدرك حقائق الأشياء بما يدرك حقيقة ذاته، لا بامر آخر كالعقل الأوّل وغيره، لأنّ تلك الحقائق أيضاً عين ذاته حقيقة وإن كانت غيرها تعيّناً.

ولا يدركه غيره كما قال: ﴿لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ﴾ و﴿وَلا يُحِيطُونَ به عِلْماً﴾ و﴿ما قَدَرُوا اللهَ حَقَّ قَدْرِهِ﴾، ﴿وَ يُحَذِّرُكُمُ اللهُ نَفْسَهُ وَ اللهُ رَؤُفٌ بِالْعِبادِ﴾، نبّه عباده تعطفاً منه ورحمة لئلّا يضيعوا أعمارهم فيما لا يمكن حصوله.وإذا علمت أنّ الوجود هو الحقّ، وعلمت سرّ قوله: ﴿وَ هُوَ مَعَكُمْ أَيْنَ ما كُنْتُمْ﴾، ﴿وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَ لكِنْ لا تُبْصِرُونَ﴾، ﴿وَ فِي أَنْفُسِكُمْ أَ فَلا تُبْصِرُونَ﴾، ﴿وَ هُوَ الَّذِي فِي السَّماءِ إِلهٌ وَ فِي الْأَرْضِ إِلهٌ﴾. وقوله: ﴿اللهُ نُورُ السَّماواتِ وَ الْأَرْضِ﴾، ﴿إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ﴾ و﴿كنت سمعه وبصره﴾.

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In the Lesser [Resurrection], things are transformed from the Visible world to the Unseen or from one form to another in the same world.[34] Quiddities are the forms of His perfections and the manifestations of His names and attributes.[35] They first appear in [His] knowledge, then in actuality because of His love for manifesting His signs, and raising His banners and flags. Multiplicity is due to forms, whereas He possesses real unity and everlasting perfections.

He perceives the realities of things in the way that He perceives the reality of His own Essence, but not by another faculty such as the First Intellect, etc., since these realities are actually identical to His Essence, even if they are other than Him by way of individuation.[36]

Others do not perceive Him, as mentioned in the verse, "Vision does not perceive Him, but He perceives all vision,"[37] and "Their knowledge cannot comprehend Him,"[38] and "They do not regard God with due regard,"[39] and "God warns you to beware of Him, and God is most kind to His servants."[40] He has apprised His servants of this as a kindness and mercy lest they waste their lives in that which is impossible to obtain. Therefore, if it has become clear to you that Being is God (*al-ḥaqq*), then you would understand His saying, "He is with you wherever you may be,"[41] and "We are nearer to him than you are, though you do not perceive,"[42] and "In your selves, do you not then perceive?"[43] and "He is the God in the Heavens and the God on the earth,"[44] and "God is the light of the Heavens and the Earth,"[45] and "God encompasses everything,"[46] and "I am his hearing and his seeing."[47]

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34 In the Lesser Resurrection, which occurs immediately after physical death, entities transform from the corporeal to the spiritual forms hidden within them. Āmulī and others describe an Intermediate Resurrection which occurs for the wayfarer upon the death of the lower self. See Āmulī, *Asrār al-sharīʿā* on the events of the hereafter.

35 Quiddities, in the terminology of the gnostics, are the Permanent Archetypes which are the forms of His perfections and the manifestations of the divine names and attributes.

36 Transcendence indicates that the essential reality of Being is unattainable and unknowable, while immanence indicates that God can be known through His manifestations since these are the realities emanating from His Being.

37 Qurʾān (*al-ʾAnʿām*) 6:103.

38 Qurʾān (*Ṭāhā*) 20:110.

39 Qurʾān (*al-ʾAnʿām*) 6:91.

40 Qurʾān (*Āl ʿImrān*) 3:30.

41 Qurʾān (*al-Ḥadīd*) 57:4.

42 Qurʾān (*al-Waqīʿa*) 56:85.

43 Qurʾān (*al-Dhāriyāt*) 51:21.

44 Qurʾān (*al-Zukhruf*) 43:84.

45 Qurʾān (*al-Nūr*) 24:35.

46 Qurʾān (*Fuṣṣilat*) 41:54.

47 Referring to the hadith of *Nawāfil*, Bukhārī, Riqāq 38. See chapter 12.

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وسر قوله عليه السلام: ﴿لودلّيتم بحبل لهبط على الله﴾، وأمثال ذلك من الأسرار المنبّهة للتوحيد بلسان الإشارة.

١ تنبيه للمستبصرين بلسان أهل النظر

الوجود واجب لذاته، إذ لو كان ممكناً لكان له علة موجودة، فيلزم تقدّم الشيء على نفسه. لا يقال: الممكن في وجوده لا يحتاج إلى علّة، وهو غير موجود عندنا، لكونه اعتبارياً، لانّا لا نسلّم أنّ الاعتباري لا يحتاج إلى علّة، فإنه لا يتحقّق في العقل إلّا باعتبار المعتبر، فهو علته. وأيضاً، المعتبر لا يتحقّق في الخارج إلا بالوجود، إذ عند زوال الوجود عنه مطلقاً لا يكون الّا عدماً محضاً، فلوكان اعتبارياً لكان جميع ما في الوجود أيضاً اعتبارياً، إذ الماهيات - منفكّة عن الوجود - أمور اعتباريّة وهو ظاهر البطلان. وتحقّق الشيء بنفسه لا يخرجه عن كونه أمراً حقيقيًّا. ولأنّ طبيعة الوجود من حيث ﴿هي هي﴾ حاصلة للوجود الخاصّ الواجبي، وهو في الخارج، فيلزم أن يكون تلك الطبيعة موجودة فيه، لكن لا بوجود زائد عليها، وحينئذ لوكانت ممكنة لكانت محتاجة إلى علّة ضرورة.

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The mystery in [the Prophet's] statement "If you were to extend a rope [to the lowest level of the earth] it would reach God,"[48] and similar enigmatic statements point towards oneness (*tawḥīd*) in the language of allusions.

1 A Comment for the Insightful in the Language of the Rationalists

Being is necessary in itself, for if it were contingent, then it would require an engendering cause, resulting in a thing preceding itself.[49] It cannot be said that a contingent being, if it is conceptual, does not require a cause to exist because it does not exist before us.[50] This is because we do not accept that a concept does not require a cause, since it can only be realized in the mind through the perceiver, and this is its cause.

Furthermore, the perceiver is not realized externally except through Being, since if existence is totally removed from him, it would result in absolute nonbeing. If [the perceiver] were conceptual, then everything in existence would be conceptual since quiddities—which are separated from existence—are concepts; the falsity of this claim is obvious. The realization of a thing through itself does not remove it from being something real. Since the nature of Being *qua* Being is obtained through the specific necessary existence externally, it is necessary for this nature to exist within it, but without an existence superadded to it. Thus, if it were contingent, it would have needed a cause, necessarily.

48 *Jāmiʿ al-Tirmidhī*, 3:193, on the exegesis of *Ṣūrat al-Ḥadīd*.

49 Qayṣarī relies on the basic cosmological argument that since a thing can either be necessary in itself, necessary through another, or impossible, Being is necessary in itself insofar as it does not require a cause outside of itself.

50 If it were the case that contingent beings also do not require a cause, then Being could be considered a type of contingent entity that does not require a cause. However, since the premise that contingent beings do not require a cause is false, as demonstrated by Qayṣarī, the conclusion that Being is contingent is also false.

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٢ تنبيه وآخر

الوجود ليس بجوهر ولا عرض لما مرّ، وكل ما هو ممكن فهو إمّا جوهر أو عرض. ينتج: أنّ الوجود ليس بممكن فتعين أن يكون واجباً.

وأيضاً، الوجود لا حقيقة له زائدة على نفسه، وإلّا يكون كباقي الموجودات في تحقّقه بالوجود ويتسلسل، وكل ما هو كذلك فهو واجب بذاته، لاستحالة انفكاك ذات الشيء عن نفسه.

فإن قلت: الوجوب نسبة تعرض للشيء نظراً إلى الوجود الخارجيّ، فما لا وجود له في الخارج زائداً على نفسه لا يكون متصفاً بالوجوب.

قلت: الوجوب عارض للشيء الذي هو غير الوجود باعتبار وجوده، أمّا إذا كان ذلك الشيء عين الوجود، فوجوبه بالنظر إلى ذاته لا غير، لأنّ الوجوب يستدعى التغاير مطلقاً، لا بالحقيقة كما أنّ العلم يقتضي التغاير بين العالم والمعلوم: تارةً بالاعتبار وهو عند تصور الشيء نفسه، وتارة بالحقيقة، وهو عند تصوّره غيره.

وأيضاً، كل ما هو غير الوجود يحتاج إليه من حيث وجوده وتحقّقه، والوجود من حيث هو وجود لا يحتاج إلى شيء، فهو غني في وجوده عن غيره، وكل ما هو غنيفي وجوده عن غيره فهو واجب، فالوجود واجب بذاته. فان قلت: الوجود من حيث ﴿هو هو﴾ كلي طبيعي، وكل كلّي طبيعيّ لا يوجد إلّا في ضمن فرد من أفراده، فلا يكون الوجود من حيث هو واجباً، لاحتياجه في تحقّقه إلى ما هو فرد منه.

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2 Another Comment

Being is neither substance nor accident, as mentioned previously. Everything that is contingent is either a substance or an accident. Therefore, Being is not contingent, but established as necessary.[51]

Furthermore, Being does not possess a reality superadded to itself, lest it be like other existents in their realization through Being, resulting in an infinite regress. Everything that fits this description is the Necessary in itself because of the impossibility of removing the essence of a thing from itself.

If it is said that necessity is an accidental relation with respect to external existence, so that which does not have existence externally superadded to itself, is not characterized by necessity.

The reply is that necessity is accidental for a thing other than Being, vis-à-vis its existence. However, if that thing is Being itself, then necessity pertains to its essence and not something else. This is because necessity requires absolute otherness not just in [external] reality, just as knowledge necessitates otherness between the knower and the thing known, sometimes conceptually when the thing is perceived in itself, and sometimes as [external] reality when it is perceived by something else.[52]

Furthermore, everything that is other than Being is in need of it with respect to its existence and realization. Being *qua* Being is not in need of anything, rather it is independent of everything for its existence, and everything that is needless from others for its existence is the Necessary. Thus, Being is necessary in itself.

It may be said that [if] Being *qua* Being is a natural universal (*kullī ṭabīʿī*),[53] and that every natural universal acquires existence only through one of its individuals, then Being *qua* Being would not be necessary since it would require an individual to be realized.

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51 Necessity is intrinsic to Being but occurs accidentally with respect to quiddities that are themselves in need of Being for their external realization.

52 Necessity applies to contingent entities in the case of cause and effect, since the cause necessarily precedes its effect. Necessity is distinct only in the mind when applied to the contingent and when applied to Being, in the same way that knowledge, the knower, and the known are distinct in the mind, but united in reality.

53 Qayṣarī defines the natural universal in his commentary on the chapter of Idrīs in the *Fuṣūṣ*, "Know that the *natural* in the view of the people of truth refers to the Dominion (*malakūt*) of the body, and it is a power that pervades all bodies, whether elemental or celestial, simple or compound. It is other than the forms of species (*al-ṣuwar al-nawʿiyya*) that exist for bodies, for it partakes in the entire body and specifies the form of the type. It is an instrument of the Universal Soul to engender the body and govern it. In the animal, it is tantamount to the animal spirit, since through it there can be action and reaction." Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam*, 344.

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قلت: إن أردتم بالكبرى الطبائع الممكنة الوجود فمسلّم، ولكن لا ينتج المقصود، لأنّ الممكنات من شأنها أن توجد وتعدم، وطبيعة الوجود لا تقبل ذلك لما مر.

وإن أردتم ما هو أعم منها فالكبرى ممنوعة، وليتأمّل في قوله تعالى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ، الآية﴾. بل لا نسلّم أن الكلّي الطبيعيّ في تحقّقه متوقّف على وجود ما يعرض عليه، ممكناً كان أو واجباً، إذ لوكان كذلك لزم الدور، سواء كان العارض منوِّعاً أو مشخِّصاً، لأنّ العارض لا يتحقّق إلّا بمعروضه، فلوتوقّف معروضه عليه في تحقّقه لزم الدور.

والحقّ أنّ كل كلّي طبيعيّ - في ظهوره مشخّصاً في عالم الشهادة - يحتاج إلى تعيّنات مشخِّصة له، فائضة عليه من موجده، وفي ظهوره في عالم المعاني منوّعاً، يحتاج إلى تعيّنات كلّية منوّعة له لا في تحقّقه في نفسه. وأيضاً، كل ما يُنوّع أو يُشخص فهو متأخّر عن الطبيعة الجنسيّة والنوعيّة بالذات، والمتأخّر لا يكون علّة لتحقّق المتقدّم، بل الأمر بالعكس أولى، والجاعل للطبيعة طبيعةً، أولى منهما أن تجعل تلك الطبيعة نوعاً أو شخصاً، بضمّ ما يعرض عليها من المنوِّع والمشخِّص، وجميع التعيّنات الوجوديّة راجعة إلى عين الوجود، فلا يلزم احتياج حقيقة الوجود - في كونها في الخارج - إلى غيرها، وفي الحقيقة ليس في الوجود غيره.

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The reply is: If what is meant by the greater premise is natural contingent entities then this is acceptable. However, this does not yield the above conclusion,[54] since contingent beings naturally enter and leave existence, but the nature of Being does not allow that, as mentioned.

If however, what is meant by the greater premise is something more general, then the greater premise is false, and one should meditate on His statement, "There is nothing like Him."[55]

Furthermore, we do not accept that the natural universal depends on the deployment of some existent for it to be realized, whether it be contingent or necessary. If this were true, then it would be circular, whether or not the accident specifies species (*munawwiʿ*) or individual (*mushakhkhiṣ*), since the accident is not realized without its locus. If the locus depended on the accident for its realization, it would result in a vicious circle.

The truth of the matter is that the realization of every natural universal in the visible world requires its individuating determinants that are effused from its engenderer. Its manifestation in the world of meanings that produces its species requires its universal individuating determinants, not in the realization of itself. Whatever is made a species or individual is essentially subsequent to the natural genus and species, [since] that which is subsequent cannot be a cause for the realization of that which is prior. Rather the converse is true; that which makes the natural [universal] as such precedes both, making that natural a species or individual, as well as the individuating determinants. All modes of existential individuation return to Being itself so it follows that the reality of Being does not need anything—for its external existence—other than it. In reality, there is nothing in existence except Being.

54 That Being *qua* Being is not necessary.

55 Qurʾān (*al-Shūrā*) 42:11.

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٣ تنبيه وآخر

كل ممكن قابل للعدم. ولا شيء من الوجود المطلق بقابل له. فالوجود واجب بذاته. لا يقال: إنّ وجود الممكن قابل للعدم. لأنّا نقول: وجود الممكن عبارة عن حصوله في الخارج وظهوره فيه، وهو من أعراض الوجود الحقيقي، الراجعة إليه - بوجه - عند إسقاط الإضافة لا عينه.

وأيضاً، القابل لا بد أن يبقى مع المقبول، والوجود لا يبقى مع العدم، فالقابل له هو الماهية لا وجودها. ولا يقال: إن أردتم أنّ العدم لا يعرض على الوجود فمسلَّم، ولكن لم لا يجوز أن يزول الوجود في نفسه ويرتفع؟ لأنا نقول: العدم ليس بشيء حتى تعرض الماهية أو الوجود، وقولنا: ﴿الماهية تقبل العدم﴾ معناه أنّها قابلة لزوال الوجود عنها، وهذا المعنى لا يمكن في الوجود والا لزم انقلاب الوجود إلى العدم.

وأيضاً، إمكان عدمه مقتضى ذاته حينئذ، والوجود يقتضي بذاته نفسه ضرورة كما مرّ، وذات الشيء الواحد لا يمكن ان يقتضي نفسه، وإمكان عدم نفسه، فلا يمكن زواله.

وفي الحقيقة الممكن أيضاً لا ينعدم، بل يختفي ويدخل في الباطن الذي ظهر منه، والمحجوب يزعم أنّه ينعدم. وتوهّم انعدام وجود الممكن أيضاً، أنّما ينشأ من فرض الافراد للوجود، كافراد الخارجية التي للإنسان، مثلًا، وليس كذلك. فإنّ الوجود حقيقة واحدة لا تكثّر فيها، وأفرادها باعتبار إضافتها إلى الماهيّات، والإضافة أمر اعتباري، فليس لها أفراد موجودة ليعدم ويزول، بل الزائل إضافتها إليها ولا يلزم من زوالها انعدام الوجود وزواله، ليلزم انقلاب حقيقة الوجود بحقيقة العدم، إذ زوال الوجود بالاصالة هو العدم ضرورة، وبطلانه ظاهر.

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3 Another Comment

Every contingent being accepts non-being. Nothing of Absolute Being accepts it. Therefore, Being is necessary in itself. It cannot be said that the existence of the contingent accepts non-being.[56] For we say that the existence of the contingent is its occurrence externally and its manifestation, which is one of the accidents of real Being, that returns to Being—in one aspect—upon the removal of relations, not [the removal of Being] itself.

Also, the recipient must exist simultaneously with the thing it receives, but Being cannot exist simultaneously with non-being. Therefore, the recipient for Being is quiddity not its existence. It cannot be said: If you say that non-being cannot be applied to Being that is agreed, but why is it not possible for Being to cease itself and be terminated? We reply that non-being is not a thing that can be applied to quiddity or Being. When we say that quiddity accepts non-being, it means that quiddity is capable of having existence removed from it. This cannot apply to Being, since it would entail the inversion of Being into non-being.

The possibility of its cessation, therefore, would be necessitated by its essence, but Being necessitates itself by its Essence, necessarily, as mentioned, and the essence of a single thing cannot necessitate both itself and the possibility of its own non-existence. Thus, it cannot cease.

In reality, the contingent also does not cease to exist but disappears and enters the Unseen from which it had emerged.[57] One who is veiled believes that it ceases to exist. The supposition that the contingent ceases arises from the idea that Being has individuals, such as external individuals of human being.

This is not the case, since Being is a single reality that possesses no multiplicity, while its individuations are conceived only in their relation to quiddities. Relations are conceptual that do not have individuals that cease and leave existence. What ceases is the relation to quiddities, and its cessation does not entail the cessation of Being. This necessitates the inversion of the reality of Being into the reality of non-being, since the cessation of essential Being entails non-being, which is clearly inadmissible.[58]

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56 Since Being is a single reality that appears in different forms according to the degrees of its manifestation, it is never affected by non-being, despite the multiplicity and transformation of its manifestation. Its individuation through quiddities is the shadow of its Essence, which does not permit any deficiency whatsoever, let alone non-being, which is its contrary.

57 Entities leave external existence not because Being is subjected to non-being, rather they return to the Unseen through the name, the Hidden. That is why one cannot say, "contingent existence is capable of accepting non-being," except metaphorically.

58 When an entity ceases to exist externally, the relationship between its existence and its quiddity is severed; it is not the transformation of its existence into non-existence.

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٤ تفريع

وإذا لم يكن للوجود أفراد حقيقيّة مغايرة لحقيقة الوجود، لا يكون عرضاً عامّا عليها.وأيضاً، لوكان عرضاً عاماً لكان إمّا جوهراً أو عرضاً، وقد بيّنا أنّه ليس بجوهر ولا عرض.

وأيضاً، الوجود من حيث ﴿هو هو﴾ محمول على الوجودات المضافة، لصدق قولنا: هذا الوجود وجودٌ، كل ما هو محمول على الشيء لا بد أن يكون بينه وبين موضوعه ما به الاتحاد، وما به الامتياز، وليس ما به الاتحاد هنا، سوى نفس الوجود وما به التغاير سوى نفس الهذيّة، فتعيّن أن يكون الوجود من حيث ﴿هو هو﴾ عين الوجودات المضافة حقيقة، وإلّا لم يكن وجوداً ضرورة، والمنازع يكابر مقتضى عقله، إلّا أن يطلق لفظ ﴿الوجود﴾ عليها وعلى الوجود من حيث ﴿هو هو﴾ بالاشتراك اللفظي، وهو عين الفساد.

وما يقال: بأنّ الوجود يقع على أفراده لا على وجه التساوي، فإنه يقع على وجود العلة ومعلولها بالتقدم والتأخر، وعلى وجود الجوهر والعرض بالاولوية وعدمها، وعلى وجود القارّ وغير القارّ بالشدة والضعف، فيكون مقولا عليها بالتشكيك، وكل ما هو مقول بالتشكيك، لا تكون ماهية شيء ولا جزوه.

فإن أرادوا به أنّ التقدّم والتأخّر، والاولويّة وعدمها، والشدّة والضعف باعتبار الوجود من حيث ﴿هو هو﴾، فهو ممنوع، لكونها من الأمور الإضافية التي لا تتصور إلّا بنسبة بعضها إلى بعض. ولأنّ المقول على سبيل التشكيك أنّما هو باعتبار الكلية والعموم، والوجود من حيث ﴿هو﴾ لا عامّ ولا خاصّ.

وإن أرادوا به أنّها تلحق الوجود بالقياس إلى الماهيات، فهو صحيح. لكن لا يلزم منه أن يكون الوجود من حيث ﴿هو﴾ مقولا عليها بالتشكيك، إذ اعتبار المعروضات غير اعتبار الوجود.

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4 Corollary

If there are no real individuals distinct from the reality of Being, [Being] is not a general accident for them. If Being were a general accident, it would be either a substance or an accident. However, it has been established that Being is neither substance nor accident.

Also, Being *qua* Being is predicated for relative existents, because of the truth of our saying, "This existence is existence." Anything that is predicated for something else must have between it and its subject an aspect of unity and an aspect of distinction. In this case, the aspect of unity between the subject and predicate (in the above statement) is none other than Being, and the aspect of distinction is "*this-ness*" (*hādhiyya*). So it is clear that Being *qua* Being is identical with the relative existents in reality, otherwise, they would not have existence, necessarily. One who opposes this conclusion goes against the dictates of his own reason, unless he uses the same term "being" for them [contingent existents] and for Being *qua* Being with different denotations, which is also patently false.

When it is said that Being does not apply to its individuals uniformly, but to cause and effect through priority and posteriority, and substance and accident through primacy or lack thereof, and static and non-static through intensity or weakness, it applies to them through gradation. Whatever is applied through gradation can be neither identical with the quiddity of a thing nor a part of it.[59]

If what they mean [by gradation] is that priority or posteriority, primacy or lack thereof, intensity or weakness applies to Being *qua* Being, this is inadmissible since these are all relative qualities that are conceived only in relation to one another. Gradation is applied with respect to universality and generality, but Being *qua* Being is neither general nor specific.

If what they mean [by gradation] is that they are joined to Being with respect to quiddities, this is correct, but it does not imply that gradation can be predicated for Being *qua* Being, since the loci [of quiddities] and Being differ in aspect.

59 Gradation is divided into various types. The first type, which is the Peripatetic view, is general gradation in which entities are all independent existential realities and similarity between two things is not in the same aspect. The second type of gradation is more specific and posits that Being is a graded reality, differing in weakness and intensity in the same way that light is a single reality whose aspect of distinction is the same aspect of similarity, namely, the quality of light. That is, both weak and strong light share in the quality of luminosity, while at the same time differing in that very quality.

The gnostics posit a more specific definition of gradation, namely, that Being is a single reality that differs in the intensity and weakness of manifestation, since gradation implies distinction within independent degrees of Being. Since Being is a single reality, it is not possible to speak of independent degrees of its essential reality; rather distinction and differentiation are due to its manifestation in various forms.

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وذلك بعينه كلام أهل الله، لأنهم ذهبوا إلى أنّ الوجود - باعتبار تنزّله في مراتب الأكوان وظهوره في حظائر الإمكان وكثرة الوسائط - يشتدّ خفاؤه فيضعف ظهوره وكمالاته.وباعتبار قلّتها يشتدّ نوريته ويقوى ظهوره، فتظهر كمالاته وصفاته، فيكون إطلاقه على القويّ أولى من إطلاقه على الضعيف.وتحقيق ذلك بأن تعلم: أنّ للوجود مظاهر في العقل، كما أنّ له مظاهر في الخارج، منها هي الأمور العامّة والكليات التي لا وجود لها الا في العقل. وكونه مقولا على الافراد المضافة إلى الماهيات بالتشكيك، أنّما هو باعتبار ذلك الظهور العقلي، ولذلك قيل ﴿إنّه اعتباري﴾، فلا يكون من حيث ﴿هو هو﴾ مقولًا عليها بالتشكيك بل من حيث أنّه كلي محمول عقلي.

وهذا المعنى لا ينافي كونه عين ماهية أفراده باعتبار كلّيه الطبيعيّ، كما أنّ الحيوان طبيعته فقط جزء الأفراد، غيرُ محمول عليها، وباعتبار إطلاقه - أي لا بشرط شيء - جنس محمول عليها، وباعتبار عروضه على فصول الأنواع التي تحتها عرض عام عليها، وهكذا الأمر في كل ما يقع على أفراده بالتشكيك.

والتفاوت في أفراد الوجود ليس في نفس الوجود، بل في ظهور خواصّه من العليّة والمعلوليّة في العلة والمعلول، وبكونه قائماً بنفسه في الجوهر غير قائم بنفسه في العرض، ولشدّة الظهور في قارّ الذات وضعفه في غير قارّ الذات، كما أنّ التفاوت بين افراد الإنسان ليس في نفس الانسانيّة، بل بحسب ظهور خواصّها فيها، فلو كان مخرجاً للوجود من أن يكون عين حقيقة الأفراد لكان مخرجاً للإنسانيّة من أن يكون عين حقيقة أفرادها.والتفاوت الذي بين الأفراد الإنسانية لا يمكن مثله في أفراد شيء آخر من الموجودات.

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This is precisely the view of God's folk, since they hold that as Being descends in the degrees of existence, it becomes manifest in the enclosures of contingency, and the multiplicity of intermediaries—its hiddenness intensifies, its manifestations and perfections weaken.

Likewise, as its intermediaries decrease, its light is intensified, its manifestation strengthened, and its perfections and attributes appear. Therefore, to apply "Being" to a relatively strong manifestation is preferable to applying it to a relatively weak manifestation.[60]

In affirmation of this, you should know that Being has manifestations in the intellect, just as it has manifestations externally. Among them are general affairs and universals that do not have existence except in the intellect. The ascription of Being to individuals related to quiddities through gradation is in light of intellectual manifestation. For that reason, it is said that [gradation] is conceptual (*iʿtibārī*), and Being *qua* Being cannot be described by [individuals] through gradation, but only as a rationally predicated universal.

This meaning does not conflict with its being identical with the quiddity of its individuals with respect to its natural universal, just as the natural [universal] "animal" is only part of the individual [animal], and not predicated—unconditionally. It is a genus predicating it when applied to differentia of species subsumed under that natural universal, below which is a general accident. The same is true for everything that is described by gradation through its individuals.

The disparity in the individual instances of Being is not in Being itself, rather it is in the manifestation of its properties, such as the agency and receptivity in cause and effect, its self-subsistence in substance and lack thereof in accident, its intensity of manifestation in static essences and its weakness in non-static essences.

Likewise, the disparity in human beings is not a disparity in the humanness itself, but in the manifestation of properties within them. Were there some escape for Being from being identical with the realities of individuals, there would have been an escape for humanness from being identical with the reality of its individuals. The disparity found within human beings is not comparable to the disparity found in other creatures.

60 Being is described as intense or weak with respect to its descending degrees of manifestation on the plane of contingency and the multiplicity of its theophany. The greater the intermediaries of contingency, the more hidden is the essential reality of Being, and the more distant the manifestation of its absoluteness.

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ولذلك صار بعضها أعلى مرتبة وأشرف مقاماً من الاملاك وبعضها أسفل رتبة وأخسّ حالا من الحيوان، كما قال الله، تعالى: ﴿أُولئِكَ كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ﴾، وقال: ﴿لَقَدْ خَلَقْنَا الْإِنْسانَ فِي أَحْسَنِ تَقْوِيمٍ، ثُمَّ رَدَدْناهُ أَسْفَلَ سافِلِينَ﴾، لذلك ﴿يقول الكافر يا لَيْتَنِي كُنْتُ تُراباً﴾.

وهذا القدر كاف لأهل الإستبصار في هذا الموضع. ومن نوّر الله عين بصيرته وفهم ما مرّ، وأمعن النظر فيه لا يعجز عن دفع الشبه الوهميّة والمعارضات الباطلة، والله المستعان وعليه التكلان.

٥ إشارة إلى بعض المراتب الكلية واصطلاحات الطائفة، فيها

حقيقة الوجود إذا أُخذت بشرط أن لا يكون معها شيء، فهي المسمّاة عند القوم بـ﴿المرتبة الأحديّة﴾ المستهلكة جميع الأسماء والصفات فيها وتسمّى ﴿جمع الجمع﴾ و﴿حقيقة الحقائق﴾ و﴿العماء﴾ أيضاً.

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For this reason, some attain a higher level and a more sublime station than the angels, while others acquire the lowest degree and a more wretched state than the animals.[61] As mentioned in the Qur'ān, "They are like cattle, rather more astray,"[62] and "We have created man in the best form, then We brought him down to the lowest of the low."[63] For that reason, "The unbeliever will say, 'I wish I were dust.'"[64]

This is sufficient for the people of spiritual insight and whose inner vision has been illuminated by God, and for those who have understood the foregoing, who have deepened their gaze in it, and are not disabled by the doubts of their delusive imagination and invalid objections. God is the Helper and upon Him we rely.

5 Concerning Some of the Universal Degrees[65] and the Terminology of the Group:

If the reality of Being is "conditioned by nothing accompanying it", the Group calls it the Degree of Singularity (*al-aḥadiyya*)[66] which effaces all the attributes and names, the Comprehensive Union (*jamʿ al-jamʿ*), the Ultimate Reality (*ḥaqīqat al-ḥaqā'iq*), and the Cloud (*al-ʿamā'*).[67]

61 For this reason, it is said that in the hereafter, each person will be resurrected as a unique species (*nawʿ*) whose genus is human. Whereas, in this world, every individual is considered a member of the same human species, whose genus is animal and differentia is rational. This is because the other creatures do not diverge from their essential type, since each animal acts in accordance with its instinctual nature and the properties of its species. The human beings possess a nature that encompasses both angelic and bestial qualities and the free will to shape the ultimate outcome of their nature. Imām ʿAlī b. Abī Ṭālib states, "His form is that of a human but his heart is that of an animal." *Nahj al-balāgha*, 119, on the attributes of the wicked. Thus, some appear as human, but the entire domain of the soul is bestial, while another's soul is angelic.

62 Qur'ān (*al-Aʿrāf*) 7:179.

63 Qur'ān (*al-Tīn*) 95:4–5.

64 Qur'ān (*Naba'*) 78:40.

65 The Universal Degrees of Being are the most important levels of manifestation in the view of the gnostics. The term "universal" denotes the extensive scope of these degrees and does not refer to the logical construct.

66 It is the degree in which the names and attributes are in a state of union, without distinction and differentiation.

67 The Prophet was asked, "Where was our Lord before He created the creatures?" He replied, "He came to be in a Cloud, neither above which nor below which was any air." Tirmidhī, *Tafsīr* Sūra 11:1. See Chittick, *The Sufi Path of Knowledge*, 125-127.

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وإذا أُخذت بشرط شيء فإمّا أن يؤخذ بشرط جميع الأشياءِ اللازمة لها، كلّيها وجزئيّها، المسمّاة بالأسماء والصفات، فهي المرتبة الإلهيّة المسمّاة عندهم بـ﴿الواحدية﴾ و ﴿مقام الجمع﴾.

وهذه المرتبة باعتبار الإيصال لمظاهر الأسماء - التي هي الأعيان والحقائق - إلى كمالاتها المناسبة لاستعداداتها في الخارج تسمّى ﴿مرتبة الربوبيّة﴾.

وإذا أُخذت لا بشرط شيء ولا بشرط لا شيء، فهي المسمّاة بـ﴿الهويّة الساريّة في جميع الموجودات﴾.

وإذا أُخذت بشرط ثبوت الصور العلميّة فيها، فهي مرتبة الاسم الباطن المطلق، والأوّل، والعليم،ورب الأعيان الثابتة.

وإذا أُخذت بشرط كلّيات الأشياء فقط، فهي مرتبة الاسم ﴿الرحمن﴾ رب العقل الاوّل، المسمّى بـ﴿لوح القضا﴾ و﴿أمّ الكتاب﴾ و﴿القلم الأعلى﴾.

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If it is "conditioned by something" it is either conditioned by all of its requisites, universal or particular, which are the names and attributes, the Group calls it the Degree of Divinity (*al-ulūhiyya*), the Unity (*al-wāḥidiyya*) and the Station of Union (*maqām al-jamʿ*).

This degree, with respect to making the manifestations of the names—which are Archetypes and realities—reach their appropriate perfections according to their external potentialities, is called the Degree of Lordship (*al-rubūbiyya*).[68]

If it is considered "unconditioned by something" and "unconditioned by nothing," it is called the "Ipseity permeating all existents."

If it is conditioned by the permanence of intellectual forms in it, it is the degree of the name the Absolute Hidden, the First, the Omniscient, and the Lord of the Permanent Archetypes.

If it is conditioned only by the universals of all things, it is the degree of the name, the Merciful (*al-raḥmān*), the Lord of the First Intellect (*rabb al-ʿaql al-awwal*),[69] which is also called the Tablet of Decree (*lawḥ al-qaḍāʾ*),[70] the Mother of the Book (*umm al-kitāb*),[71] and the Highest Pen (*al-qalam al-aʿlā*).[72]

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68 "Lord" is an attribute of God that indicates the relationship between the Essence and Unseen existence, whether spirits or bodies. The relationship of the Essence to the Permanent Archetypes (*al-aʿyān al-thābita*) gives rise to the divine names.

The names, the Able (*al-qādir*) and the Willing (*al-murīd*), along with their association with the external worlds gives rise to the names of Lordship, such as the Nourisher (*al-razzāq*) and the Protector (*al-ḥafiẓ*). For example, Lord (*al-rabb*) is a name that entails the existence and realization of its subjects, and the Deity (*al-ilāh*) necessitates the existence of worshippers. Whatever enters existence is the canvas for one of the names of Lordship and is nurtured by God. He takes and does what He wills with them; they address their needs to Him and He gives them what they desire. Kāshānī, *Laṭāʾif al-iʿlām*, 144.

69 It is called the First Intellect because it is the first essence to accept existence from its Lord, the first to perceive its Lord and accept the emanation of His Being. The Intellect is the vessel for the shape of divine knowledge because it is the Highest Pen (*al-qalam al-aʿlā*). Thereafter, knowledge descends to the Guarded Tablet (*al-lawḥ al-maḥfūẓ*). Thus, it is the undifferentiated form of the Tablet which is its elaboration. Jīlī, *Kitāb insān al-kāmil*, 48.

70 The Guarded Tablet is the Manifest Book and the Universal Soul.

71 Father refers to anything that gives an effect and mother is anything that receives an effect. In the same way that a pen is what writes and a tablet is what is written upon. Murata, *The Tao of Islam*, 154.

"The Mother of the Book (*umm al-kitāb*) is subject to renewal (*jaʿl*), like the Tablet of Effacement and Establishment (*al-lawḥ al-maḥw wa-l-ithbāt*), even if it is the origin of every book." Al-Majid, *al-Khalq al-jadīd*, trans. M. Ali, *The New Creation*, 10.

72 The Highest Pen is the First Intellect. It is called the Highest Pen because it is the means by which knowledge and realities are conveyed between God and the rest of creation, expressed by the statement, "Write My knowledge in My creation and write all that exists." Kāshānī, *Laṭāʾif al-iʿlām*, 477.

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وإذا أُخذت بشرط أن يكون الكلّيات فيها جزئيات مفصلة ثابتة، من غير احتجابها عن كلّياتها، فهي مرتبة الاسم ﴿الرحيم﴾ رب النفس الكلّية المسمّاة بـ﴿لوح القدر﴾ وهو ﴿اللوح المحفوظ﴾ و﴿الكتاب المبين﴾.

وإذا أُخذت بشرط أن يكون الصور المفصلة جزئية متغيرة، فهي مرتبة الاسم الماحي والمثبت والمحيي والمميت، رب النفس المنطبعة في الجسم الكلى المسماة بـ﴿لوح المحووالإثبات﴾. وإذا أُخذت بشرط أن يكون قابلة للصور النوعيّة الروحانيّة والجسمانيّة، فهي مرتبة الاسم القابل، رب الهيولى الكلّية المشار إليها بـ﴿الكتاب المسطور﴾ و﴿الرق المنشور﴾. وإذا أُخذت مع قابلية التأثر، فهي مرتبة الاسم الفاعل المعبر عنه بـ﴿الموجد﴾ و﴿الخالق﴾، رب الطبيعة الكلّية.

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If it is conditioned by universals in them as permanent particulars, without any veil from their universals, it is the level of the name, the Compassionate (*al-raḥīm*), the Lord of Universal Soul (*al-nafs al-kulliyya*), also called the Tablet of Destiny (*lawḥ al-qadr*), the Guarded Tablet (*al-lawḥ al-maḥfuẓ*), and the Manifest Book (*al-kitāb al-mubīn*).[73]

If it is conditioned by the specific, particular, mutable forms, it is the degree of the name the Effacer (*al-māḥī*), the Establisher (*al-muthbit*), the Life-taker (*al-mumīt*), the Life-giver (*al-muḥyī*), the Lord of the Soul Imprinted on the Universal Body (*al-nafs al-munṭabaʿa fī-l-jism al-kullī*), and the Book of Effacement and Establishment (*kitāb al-maḥw wa-l-ithbāt*).

If it is conditioned by being receptive to spiritual and corporeal forms of species, it is the level of the name the Receiver, the Lord of Universal Prime Matter (*al-hayūla al-ʾūlā*),[74] referred to as the Inscribed Book (*kitāb al-masṭūr*),[75] and the Unfurled Parchment (*al-riqq al-manshūr*).[76]

If it is conditioned by the ability to affect, it is the degree of the name the Active (*al-fāʿil*), also called the Originator (*al-mūjid*), the Creator (*al-khāliq*), and the Lord of the Universal Nature (*al-tabīʿa al-kulliyya*).[77]

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73 The Guarded Tablet is the Manifest Book and the Universal Soul. It is the place where the decree of the Highest Pen or the First Intellect appears. The Guarded Tablet signifies the theophany of God's light in the reflection of creation whereby entities are essentially imprinted upon it. It is the mother of prime matter because prime matter does not beget a form except that there is already an impression of it in the Guarded Tablet. If prime matter requires a certain form, it is found in the world in accordance with needs of immediacy and measure. This is because the Highest Pen impresses on the Guarded Tablet engendering forms according to the requisites of prime matter.

There are four tablets: The Tablet of Decree (*al-lawḥ al-qaḍāʾ*) that is prior to the Tablet of Effacement and Establishment (*al-lawḥ al-maḥw wa-l-ithbāt*); it is the Tablet of the First Intellect (*al-lawḥ al-ʿaql al-awwal*). The Tablet of Destiny (*al-lawḥ al-qadr*) is the Tablet of the Universal Rational Soul (*al-lawḥ al-nafs al-nāṭiqa al-kulliyya*). It differentiates universals found in the first Tablet being affiliated with their causes; it is called the Guarded Tablet.

The Tablet of the Celestial Particular Soul (*al-lawḥ al-nafs al-juzʾiyya al-samāwiyya*) is inscribed with all that this world contains with respect to form, structure and quantity; it is called the firmament of the world. It is equivalent to the imagination of the world, just as the first [Tablet] is equivalent to its spirit and the second is equivalent to its heart. The Tablet of Prime Matter is capable of receiving form in the visible world. Jurjānī, *Kitāb al-taʿrīfāt*, 204.

74 Universal Prime Matter is different from the term prime matter (*al-hayūla al-ʾūla*) as used by the philosophers, since the former is the highest degree in the contingent realm and the latter is the lowest degree, although both possess complete potentiality.

75 See Ibn al-ʿArabī's *al-Tadbīrāt al-ilāhiyyah fī iṣlāh al-mamlakat al-insāniyyah*, ch. 9.

76 "By the Mount (Ṭūr), and the Inscribed Book, and the Unfurled Parchment" Qurʾān 52:1–3.

77 In the chapter on Jesus, Qayṣarī comments, "*Nature* in the view of the gnostics refers to the spiritual meaning pervading all existence, whether it is intellect, soul, immaterial, or

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وإذا أُخذت بشرط الصور الروحانيّة المجرّدة، فهي مرتبة الاسم العليم والمفصل والمدبر، رب العقول والنفوس الناطقة. وما يسمّى باصطلاح الحكماء بـ﴿العقل المجرد﴾ يسمى باصطلاح أهل الله بـ﴿الروح﴾، ولذلك يقال للعقل الأوّل ﴿روح القدس﴾. وما يسمّى بـ﴿النفس المجرّدة الناطقة﴾ عندهم يسمّى بـ﴿القلب﴾، إذا كانت الكلّيات فيها مفصّلة، وهي شاهدة إياها شهوداً عيانياً.

والمراد بـ﴿النفس﴾ عندهم، النفس المنطبعة الحيوانيّة.وإذا أُخذت بشرط الصور الحسيّة الغيبيّة، فهي مرتبة الاسم ﴿المصوّر﴾، رب العالم الخيال المطلق والمقيّد.

وإذا أُخذت بشرط الصور الحسيّة الشهاديّة، فهي مرتبة الاسم ﴿الظاهر﴾ المطلق والآخر، رب عالم الملك.

ومرتبة الإنسان الكامل عبارة عن جمع جميع المراتب الإلهيّة والكونيّة، من العقول والنفوس الكليّة والجزئيّة، ومراتب الطبيعة إلى آخر تنزّلات الوجود، ويسمّى بـ﴿المرتبة العمائية﴾ أيضاً، فهي مضاهية للمرتبة الإلهيّة، ولا فرق بينهما إلّا بالربوبيّة والمربوبيّة، لذلك صار خليفة الله.

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If it is conditioned by immaterial spiritual forms, it is called the degree of the name the Omniscient (*al-ʿalīm*), the Separator (*al-mufaṣṣil*), the Arranger (*al-mudabbir*), and the Lord of the Rational Intellects and Souls (*al ʿuqūl wa-l-nufūs al-nāṭiqa*).

That which the philosophers refer to as the Immaterial Intellect (*al-ʿaql al-mujarrad*) is the Spirit in the view of God's folk. That is why it is said that the First Intellect (*al-ʿaql al-awwal*)[78] is the Spirit of Sanctity (*rūḥ al-qudus*).[79] What the former refer to as the Immaterial Rational Soul (*al-nafs al-mujarrada al-nāṭiqa*), the latter call the Heart (*al-qalb*), since universals are specified in it and witnessed individually therein.

What the former refer to as the Soul (*al-nafs*), they refer to as the Impressed Animal Soul (*al-nafs al-munṭabaʿa al-ḥaywāniyya*).

If conditioned by Unseen material forms, it is the degree of the name the Fashioner (*al-muṣawwir*), the Lord of the Absolute and Relative Imaginal Worlds (*al-ʿālam al-khayāl al-muṭlaq wa-l-muqayyad*).

If conditioned by visible material forms, it is the level of the name the Absolute Manifest (*al-ẓāhir al-muṭlaq*), and the Lord of the Kingdom (*al-ʿālam al-mulk*).

The degree of the Perfect Human is the union of all divine and existential realms, from the universal and particular intellects and souls, and the degrees of nature to the final existential descent. It is also called the Degree of the Cloud, for it corresponds to the Degree of Divinity and there is no difference between the two except that the former possesses Lordship and the latter has receptivity thereto. For that reason, he became the vicegerent of God.[80]

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corporeal, although for the philosophers it refers to the power pervading all bodies." Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam,* ed. Ḥ. Āmulī, 949.

78 In the hadith literature, the First Intellect is the first form in existence and the first creation, "The first thing that God created was the Intellect." It possesses the perfections and potentialities of all things by virtue of its proximity to the source of perfection. Imām Jaʿfar al-Ṣādiq (d. 148/176) states, "God created the Intellect and it was the first creation from the spiritual beings, proceeding from His light from the right side of the divine throne." al-Kulaynī, *Uṣūl al-Kāfī: Kitāb al-ʿaql wa-l-jahl*, vol. 1, hadith 1.

79 See Ibn al-ʿArabī's *Risāla rūḥ al-quds*.

80 The Perfect Human (*al-insān al-kāmil*) is a central concept in the school of Ibn al-ʿArabī. He writes, "No one was entitled to be the vicegerent except the Perfect Man, for God created his outward form out of all the realities and forms of the world, and his inward form on the model of His own form. Nothing in the world possesses the comprehensiveness that is possessed by the vicegerent. In fact, he has obtained (his vicegerency) only because of his comprehensiveness." Ibn al-ʿArabī, *Fuṣūṣ al-ḥikam*, 23–24, cited in Toshiko, *Sufism and Taoism*, 234–235. See also Takeshita, "The Theory of the Perfect Man in Ibn ʿArabī's *Fuṣūṣ al-Ḥikam*" in 1983 *Orient*, 19:87–102.

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وإذا علمت هذا، علمت الفرق بين المراتب الإلهيّة، والربوبية، والكونية.

وجعل بعض المحققين المرتبة الإلهيّة هي بعينها مرتبة العقل الأوّل، باعتبار جامعية الاسم ﴿الرحمن﴾ لجميع الأسماء، كجامعيّة الاسم الله لها. هذا وإن كان حقاً من وجه، لكن كون ﴿الرحمن﴾ تحت حيطة الاسم ﴿الله﴾ يقضي بتغاير المرتبتين، ولولا وجه المغايرة بينهما، ما كان تابعاً للاسم ﴿الله﴾ في ﴿بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ﴾، فافهم.

٦ تنبيه آخر

قد مرّ أنّ كل كمال يلحق الأشياء بواسطة الوجود، وهو الموجود بذاته، فهو الحيّ القيوم، العليم المريد، القادر بذاته، لا بالصفة الزائدة عليها، وإلّا يلزم الاحتياج في إفاضة هذه الكمالات منه، إلى حياة وعلم وقدرة وإرادة أُخرى، إذ لا يمكن افاضتها الا من الموصوف بها.

وإذا علمت هذا، علمت معنى ما قيل: ﴿أنّ صفاته عين ذاته﴾، ولاح لك حقيقته وأنّ المعنى به ما ذكر، لا ما يسبق إلى الأفهام، من أنّ الحياة والعلم والقدرة الفائضة منه اللازمة له عين ذاته.

وإن كان هذا أيضاً صحيحاً من وجه آخر، فإنّ الوجود في مرتبة أحديّته ينفى التعينات كلها، فلا يبقى فيها صفة ولا موصوف ولا اسم ولا مسمّى الا الذات فقط. وفي مرتبة واحديّته التي هي مرتبة الأسماء والصفات، يكون صفة وموصوفاً واسماً ومسمّى، وهي المرتبة الإلهيّة.

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If you have grasped this, then you will have realized the difference between the degrees of Divinity, Lordship, and creation.

Some scholars have equated the Degree of Divinity (*al-ulūhiyya*) with the First Intellect,[81] due to the inclusiveness of the name, the Merciful (*al-raḥmān*) with respect to all other names, just as the name *Allah* is inclusive of them all. Although this is true in one aspect, the very fact that the name Merciful is subsumed under the name God calls for a distinction between the two degrees. Were there no difference between them, [Merciful] would not have followed the name *Allah* in, "In the name of *Allah*, the Merciful, the Compassionate." So understand!

6 Another Comment

It has been mentioned that every perfection that adheres to things through Being exists in the Essence of Being, for He is the Living, the Eternal, the Omniscient, the One who wills, the Able in Essence, and not by an attribute superadded to it. Otherwise, there would arise the need—for it to bring forth those perfections—for another life, knowledge, power and will, because it is not possible to produce them except by one who is qualified by them.

If you know this, then you will know what is meant by, "His attributes are identical with His Essence." A glimmer of its reality will appear to you, its meaning will be seen to be what has been mentioned and not what the mind conjectures in saying that life, knowledge, and power that emanate from Him and are concomitant with Him, are identical with His Essence.

Although this is true from another perspective, Being at the Degree of Singularity (*al-aḥadiyya*)negates all individuation. There remains neither attribute, nor possessor of attributes, nor name, nor named, but only the Essence. However, at the Degree of Unity (*al-wāḥidiyya*) which is the level of the names and attributes, there are attributes, possessor of attributes, names and the named; it is the Degree of Divinity (*al-ulūhiyya*).

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81 The Intellect is the first individuated existent thing that intellectually perceives its own self along with everything that is distinguished from itself. It also perceives everything through which it becomes distinguished from others, in contrast to those who precede it in level, the "enraptured ones." Ḥakīm, *al-Muʾjam al-ṣūfī*, 1124, cited in Murata, *The Tao of Islam,* 165.

The "enraptured ones" (*al-malāʾikat al-muhayyamūn*) are angels who precede the First Intellect in their creation and have turned their attention exclusively to God, so they have no awareness of either themselves or others.

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كما أنّ المراد من قولنا: ﴿أنّ وجوده عين ذاته﴾، أنّه موجود بذاته، لا بوجود فايض منه، وهو عين ذاته، فتتّحد الحياة والعلم والقدرة وجميع الصفات الثبوتيّة، كاتحاد الصفة والموصوف في المرتبة الأولى.

وحكم العقل بالمغايرة بينهما في العقل أيضاً، كالحكم بالمغايرة بين الموصوف والصفة في العقل، مع اتحادهما في نفس الوجود. أي العقل يحكم أنّ العلم مغاير للقدرة، والإرادة في العقل، كما يحكم بالمغايرة بين الجنس والفصل، وأمّا في الوجود فليست إلّا الذات الأحديّة فقط، كما أنّهما في الخارج شيء واحد وهو النوع، لذلك قال أمير المؤمنين، عليه السلام: ﴿كمال الإخلاص له نفي الصفات عنه﴾.

وفي المرتبة الثانية يتميز العلم عن القدرة، وهي عن الإرادة، فيتكثّر الصفات وبتكثّرها، يتكثّر الأسماء ومظاهرها، ويتميز الحقائق الإلهيّة بعضها عن بعض. فالحياة والعلم والقدرة وغير ذلك من الصفات، تطلق على تلك الذات وعلى الحقيقة اللازمة لها - من حيث أنّها مغايرة لها - بالاشتراك اللفظي.

لأنّ هذه الحقائق أعراض من وجه، لأنها إمّا إضافة محضة، أو صفة حقيقية ذات إضافة، وجواهر من وجه آخر، كما في المجرّدات، إذ علمها بذواتها عين ذواتها من وجه، وهكذا الحياة والقدرة، وتلك الذات جلّت من أن يكون جوهراً أو عرضاً.

ويظهر حقيقة هذا المعنى عند من ظهر له سريان الهويّة الإلهيّة في الجواهر كلها، التي هذه الصفات عينها، ومن حيث أنّ هذه الحقائق كلها وجودات خاصّه، والذات الأحديّة وجود مطلق، والمقيّد هو المطلق مع إضافة التعيّن إليه وهو أيضاً يحصل من تجلياته، تكون إطلاقها عليها وعلى تلك الذات بالاشتراك المعنوي على سبيل التشكيك، وعلى أفراد نوع واحد منها كاليقينيات في العلم، مثلاً، على سبيل التواطؤ.

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The meaning of our saying, "His existence is identical with His Essence," is that He exists through Himself and not through the endowment of existence from Himself, so that existence is identical with His Essence—so too, His attributes of life, knowledge and power, and all the positive attributes are united, in the same way that the attribute and the possessor of the attribute are united in the first level [Singularity].

The mind perceives [attributes] as being distinct, just as it separates mentally the attribute and the possessor of the attribute, although in actual existence they are one. The mind perceives knowledge as being distinct from power and will just as [it perceives] a distinction between genus and differentia. However, in existence, there is nothing other than the unitary Essence, just as externally [genus and differentia] combine in a single thing, which is species. For this reason, Amīr al-Muʾminīn said, "The perfection of sincerity is the negation of attributes describing Him."[82]

In the second level [Unity], knowledge is distinct from power and power is distinct from will. In this way, attributes become multiple, and through this multiplicity, the names and their manifestations become multiple. The divine realities are distinguished from one another so that knowledge, life and power, and other attributes each refer to both the Essence and its particular reality—given that the attributes are distinct—equivocally (*ishtirāk lafẓī*).

These realities are accidents from one perspective because they are either purely relative or real, relational attributes, and substances from another perspective, in the case of immaterial beings, since their knowledge of their essences is one with their essences. Therefore, life, power, and will and the [unitary] Essence are exalted above being either substance or accident.

The meaning of this becomes clear for one perceives the pervasiveness of the divine Ipseity in all substances,[83] with which these attributes are identical, from the fact that these realities are specific existents, and that the unitary Essence is Absolute Being. The limited is also absolute with the addition of individuations acquired from the theophanies of the Essence. Using the term for [the attributes] and for the Essence is using it univocally [*al-ishtirāk al-maʿnawī*] in gradation (*al-tashkīk*), while applying it to individuals of a single species (*nawʿ*), such as *a priori* knowledge, for example, is by way of applying the term uniformly (*al-tawāṭuʾ*).

82 *Nahj al-balāgha*, Sermon 1. Also from the same sermon on divine Unity, Imām ʿAlī b. Abī Ṭālib says, "God is in all things but not by being admixed within them and separate from all things but not by being isolated from them."

83 Immaterial beings.

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فهذه الحقائق تارة، لا جوهر ولا عرض، وهي واجبة قديمة، وتارة جواهر ممكنة حادثة، وتارة أعراض تابعة للجواهر.

فمن لاح له حقيقة ما ذكر، وظهرت وجوه الاعتبارات عنده، خلص من الشكوك والشبهات، والله الهادي.

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These realities are at times neither substance nor accident, given that they are necessary and pre-eternal, at other times, contingent substances occurring in time; and at other times they are accidents attached to substances.

Whoever perceives the reality of what has been described, and grasps the various perspectives, is extricated from doubts and misgivings, and God is the Guide.

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الفصل الثاني

في أسمائه وصفاته تعالى

اعلم أنّ للحقّ سبحانه وتعالى بحسب ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ شئونات وتجلّيات في مراتب الإلهيّة، وأنّ له بحسب شئونه ومراتبه صفات وأسماء، والصفات إمّا إيجابيّة أو سلبيّة.

والاولى، إمّا حقيقيّة لا إضافة فيها، كالحياة، والوجوب، والقيوميّة، على أحد معنييها، أو إضافة محضة، كالأوّلية والآخريّة، أو ذو إضافة كالربوبيّة والعلم والإرادة. والثانية، كالغنى، والقدّوسية، والسبّوحية.

ولكل منها نوع من الوجود، سواء كانت إيجابيّة أو سلبيّة، لأنّ الوجود يعرض العدم والمعدوم أيضاً من وجه، وليست إلّا تجلّيات ذاته تعالى بحسب مراتبه التي تجمعها مرتبة الألوهيّة، المنعوتة بلسان الشرع بـ﴿العماء﴾، وهي أوّل كثرة وقعت في الوجود وبرزخ بين الحضرة الأحديّة الذاتيّة والمظاهر الخلقيّة.

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CHAPTER 2

The Divine Names and Attributes

Know that God, the Glorified and Exalted, according to the verse, "Every day He is in a [new] state [of being],"[1] possesses states (*shuʾūnāt*)[2] and theophanies (*tajalliyāt*)[3] in the divine degrees and according to those states and degrees, He has attributes and names. The attributes are either affirmative or privative.[4]

The former are essential attributes[5] that do not possess relation, such as life, necessity, and subsistence—according to one of its two meanings—or purely relational,[6] such as firstness and lastness, or relative,[7] such as lordship, knowledge and will. The latter include attributes such as Self-sufficiency (*al-ghinā*), Holiness (*al-quddūsiyya*), and Sanctity (*al-subbūḥiyya*).

Each has a type of existence, whether it be affirmative or privative since Being also calls to attention the [concept] of non-being and the non-existent, from one perspective. They are but manifestations of the Essence in accordance with the degrees encompassed by the Degree of Divinity (*al-ulūhiyya*), described in the language of revelation (*sharʿ*) as the "Cloud" (*al-ʿamāʾ*).[8] It is the first multiplicity occurring in existence, an isthmus between the presence of Singularity of the Essence (*al-ḥaḍra al-aḥadiyya al-dhātiyya*) and the manifestations of creation.

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1 Qurʾān ((*al-Raḥmān*) 55:29. "God never discloses Himself in a single form to two individuals nor in a single form twice." *Futūḥāt* , 3:373.

2 *Shaʾn* means state, condition, case, quality, thing, affair, (Lane, *Arabic-English Lexicon*; see also *Lisan al-ʿArab*, *sh-ʾ-n*) and *yawm* according to Ibn al-ʿArabī is the indivisible moment. See *Futūḥāt*, chapter 192; See also, Zargar, *Sufi Aesthetics*, ch. 2 n. 12. Chittick discusses this verse in *The Sufi Path of Knowledge*, 98.

3 *Tajallī* means to become manifest, apparent and clear, as mentioned in various places in the Qurʾān, "By the day, when it manifests" (Qurʾān 92:2), "When his Lord revealed Himself to the mountain, He made it crumble" (Qurʾān 7:143).

4 Positive attributes denote positive predications such as, "God is Eternal," and privative attributes denote negative predications such as, "God is without need" or Self-Sufficient.

5 Essential attributes do not presuppose a relation either to each other or to contingent existence. They are deemed necessary for God, such as life, necessity and subsistence.

6 Pure relational attributes take into consideration their opposites, such as the First and the Last, and the Manifest and the Hidden.

7 Relative attributes presuppose an object when conceiving them, such as the Knower, which is conceived in relation to objects of knowledge.

8 This is also called the Supreme *Barzakh* (*al-barzakh al-aʿlā*). The Prophet was asked, "Where was our Lord before He created the creatures (*khalq*)?" He replied, "He was in a Cloud, neither above which nor below was any air (*hawāʾ*)," Tirmidhī, *Tafsīr*, Sūra 11; Ibn Māja, *Muqaddima*, 13.

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لأنّ ذاته تعالى اقتضت بذاته - بحسب مراتب الألوهيّة والربوبيّة - صفات متعدِّدة متقابلة، كاللطف، والقهر، والرحمة، والغضب، والرضا، والسخط، وغيرها، وتجمعها النعوت الجماليّة والجلاليّة، إذ كل ما يتعلق باللطف هو الجمال وما يتعلق بالقهر هو الجلال.

ولكل جمال أيضاً جلال، كالهيمان الحاصل من الجمال الإلهي، فإنّه عبارة عن انقهار العقل منه وتحيّره فيه. ولكل جلال جمال، وهو اللطف المستور في القهر الإلهي، كما قال الله: ﴿وَ لَكُمْ فِي الْقِصاصِ حَياةٌ يا أُولِي الْأَلْبابِ﴾.

وقال أمير المؤمنين، عليه السلام: ﴿سبحان من اتسعت رحمته لأوليائه في شدّة نقمته واشتدّت نقمته لاعدائه في سعة رحمته﴾.

ومن هنا يعلم سرّ قوله، عليه السلام: ﴿حُفَّت الجنّة بالمكاره وحُفَّت النار بالشهوات﴾. وهذا المشار إليه برزخ بين كل صفتين متقابلتين.

والذات مع صفة معيّنة، واعتبار تجلّ من تجلّياتها تسمّى بـ﴿الاسم﴾، فإنّ ﴿الرحمن﴾ ذات لها الرحمة، و﴿القهّار﴾ ذات لها القهر، وهذه الأسماء الملفوظة هي أسماء الأسماء. ومن هنا يعلم أنّ المراد بأنّ الاسم عين المسمّى ما هو.

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This is because the Essence—according to the Degrees of Divinity and Lordship (*al-rubūbiyya*)—in and of itself necessitates various contrasting attributes such as gentleness and severity, mercy and wrath, satisfaction and displeasure, and others, collectively called the attributes of Beauty (*al-jamāl*) and Majesty (*al-jalāl*).[9] Every name that is connected to gentleness is a name of Beauty and every name that is connected to severity is a name of Majesty.

Every beauty also has majesty, like the awe resulting from divine beauty, for it expresses the intellect's subdual and bewilderment. Likewise, every majesty has beauty, which is the gentleness concealed in divine compulsion, as mentioned in the verse, "In retribution, there is life for you, O possessors of intellect."[10]

Likewise, Amīr al-Muʾminīn[11] said, "Glory be to the One who expands His mercy for His friends in the severity of His trial, and who intensifies His tribulation for his enemies in the expanse of His mercy."[12] The mystery of Amīr al-Muʾminīn's statement, "Paradise is surrounded by trials and the fire is surrounded by desires,"[13] becomes clear, indicating that there is an isthmus between two contrasting attributes.[14]

The Essence, together with a specific attribute, with respect to one of its theophanies, is called a "name". The "Merciful" is the Essence qualified by mercy, likewise, the "Compeller" is the Essence qualified by compulsion. These verbal names are the names of the names. Thus, the meaning of "the name is identical to the Named" becomes clear.

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9 The names of beauty represent God's mercy, love, kindness, intimacy, proximity and immanence. The names of majesty represent awe, majesty, distance, severity and transcendence.

10 Qurʾān (*al-Baqara*) 2:179. Ibn al-ʿArabī writes, "Whoever looks at the divine names will see that there is a divine conflict. That is why God said to His Prophet, 'Dispute (*jādil*) with them in the most beautiful way (*aḥsan*)' (Qurʾān 16:25). God commanded him to dispute in the manner demanded by the divine names, that is, in the way that is 'most beautiful.'" Ibn al-ʿArabī, *Futūḥāt* , 2:92.

11 ʿAlī b. Abī Ṭālib.

12 *Nahj al-balāgha*, sermon 90.

13 Muslim, no. 2822, Tirmidhī, no. 2559. In both works, this statement is attributed to the Prophet.

14 The human being is the union (*jamʿiyya*) of the attributes of beauty and majesty and thus the Great Isthmus (*al-barzakhiyya al-kubrā*). With respect to man's relation to God, the spirit is the closest reality to God, while the body is the farthest. The spirit experiences intimacy manifesting the names of beauty and the latter undergoes hardship manifesting the names of majesty. However, with respect to the microcosm, the spirit is the manifestation of the names of transcendence and majesty, while the body is the manifestation of the names of immanence and beauty, since spirit is transcendent and nature is proximate. "The outward dimension of the human being is related to servanthood and the inward dimension is to lordship and vicegerency." See Murata, *The Tao of Islam*, 16.

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وقد يقال: ﴿الاسم﴾ للصفة، إذا الذات مشتركة بين الأسماء كلها، والتكثّر فيها بسبب تكثّر الصفات، وذلك التكثّر باعتبار مراتبها الغيبية، التي هي مفاتيح الغيب، وهي معانٍ معقولة في غيب الوجود الحقّ تعالى، تتعيّن بها شئون الحقّ وتجلياته، وليست بموجودات عينيّة ولا تدخل في الوجود أصلًا، بل الداخل فيه ما تعيّن من الوجود الحقّ في تلك المراتب من الأسماء، فهي موجودة في العقل، معدومة في العين.

ولها الأثر والحكم فيما له الوجود العيني كما أشار إليه الشيخ، رضى الله عنه، في الفصّ الأوّل وسيجيء بيانه، إن شاء الله تعالى.

ومن وجه يرجع التكثّر إلى العلم الذاتي، لأنّ علمه تعالى بذاته لذاته، أوجب العلم بكمالات ذاته في مرتبة أحديّته، ثم المحبّة الإلهيّة اقتضت ظهور الذات بكل منها على انفرادها متعيناً في حضرته العلميّة، ثمّ العينيّة، فحصل التكثّر فيها.

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It may be said that "name" refers to an attribute since the Essence is shared among all of the names, and their multiplicity is due to the multiplicity of attributes, and that multiplicity exists with respect to their unseen degrees which are the Keys of the Unseen.[15] These are intelligible meanings in the Unseen of God's Being, through which divine affairs and theophanies are individuated. They are not individual entities nor do they enter existence at all. What enters existence are the names which are individuated by God's Being at those degrees, for they exist intellectually (*ʿaql*) but not in actuality (*ʿayn*).

The [attributes] have effects and governance over that which has external existence, to which the Shaykh alludes in the first chapter of the *Fuṣūṣ*, as will be explained, God willing.

From one point of view, multiplicity originates in knowledge [intrinsic] to the Essence (*al-ʿilm al-dhātī*), because God's knowledge of His Essence through His Essence presupposes the knowledge of its perfections at the degree of Singularity. Then divine love necessitates the manifestation of the Essence[16] through each attribute becoming individuated on the plane of knowledge, then in external existence where it acquires multiplicity.[17]

15 "To Him belong the Keys of the Unseen" (Qur'ān 6:59). The Keys of the Unseen are intellectual realities that are not realized externally, although their effects are present, just as knowledge exists only in the form of mental existence, but its effects are observed externally. "The Keys of the Unseen are specific forms in the presence of the divine knowledge while the Unseen is the level of the undifferentiated Essence that precedes specific forms." Mullā Ṣadrā, *Asfār*, 6:263. See also Leaman "Al-Ghayb" in *The Qur'ān: An Encyclopedia*, 220.

16 This is referring to the famous *hadith qudsī*, "I was a Hidden Treasure and I loved to be known; thus I created the creation so that I would become known," Qayṣarī mentions this hadith in the chapter of Abraham in his commentary on the *Fuṣūṣ*. Ibn al-ʿArabī states, "This hadith is sound on the basis of unveiling, but not established by way of transmission" See Chittick, *Sufi Path of Knowledge*, 391, n14; *Futūḥāt*,2:399; Āmulī, *Jāmiʿ al-asrār*, 102.

17 Multiplicity arises from the intrinsic necessity of the divine names to become manifest in creation. That is, every name seeks to manifest the properties, governance and period of efficacy that are intrinsic to its reality. This multiplicity of relationships creates conflict in the cosmos because some names have contrary properties, for some are names of Beauty and some are names of Majesty.

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والصفات ينقسم إلى ما له الحيطة التامّة الكليّة، وإلى ما لا يكون كذلك في الحيطة، وإن كانت هي أيضاً محيطة بأكثر الأشياء. فالأوّل، هي الأمّهات من الصفات المسمّاة بـ﴿الائمّة السبعة﴾، وهي الحياة، والعلم، والإرادة، والقدرة، والسمع، والبصر، والكلام.

وسمعه، عبارة عن تجلّيه بعلمه المتعلق بحقيقة الكلام الذاتي في مقام ﴿جمع الجمع﴾ والأعياني في مقامي الجمع والتفصيل ظاهراً وباطناً، لا بطريق الشهود.

وبصره، عبارة عن تجلّيه وتعلّق علمه بالحقائق على طريق الشهود، وكلامه، عبارة عن التجلّي الحاصل من تعلّقي الإرادة والقدرة لإظهار ما في الغيب وإيجاده، قال تعالى: ﴿إِنَّمَا أَمْرُهُ إِذا أَرادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾.

وهذه الصفات، وإن كانت أصولًا لغيرها، لكنّ بعضها أيضاً مشروطة بالبعض في تحقّقه، إذ العلم مشروط بالحياة والقدرة بهما، وكذلك الإرادة والثلاثة الباقية مشروطة بالأربعة المذكورة. والأسماء أيضاً، تنقسم - بنوع من القسمة - إلى أربعة أسماء هي الأُمّهات: وهي الأوّل والآخر والظاهر والباطن، ويجمعها الاسم الجامع وهو الله، والرحمن. قال تعالى: ﴿قُلِ ادْعُوا اللهَ أَوِ ادْعُوا الرَّحْمنَ أَيًّا ما تَدْعُوا فَلَهُ الْأَسْماءُ الْحُسْنى﴾، أي، فلكل منهما الأسماء الحسنى الداخلة تحت حيطتهما.

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The attributes can be divided into those that have complete, universal scope and those that do not, even if they are inclusive of most things. The first category of the attributes are the "Mothers", called the Seven Leaders (*al-aʾimmat al-sabʿa*). They are: Life, Knowledge, Will, Power, Hearing, Sight, and Speech.[18]

His hearing is the theophany of His knowledge connected to the reality of His own speech in the station of Comprehensive Union (*jamʿ al-jamʿ*)[19] and in [the station of] the Archetypes with respect to union (*al-jamʿ*) and individuation (*al-tafṣīl*), inwardly and outwardly, not by way of vision. His sight manifests His knowledge and its relationship to realities through vision. His speech manifests the relationship between His will (*irāda*) and His power (*qudra*) in order to reveal and engender what is in the Unseen. He, the Exalted, says, "His only command, when He wills a thing, is to say to it, 'Be!' and it is."[20]

Although these attributes are the foundation of all other attributes, still, some presuppose others for their realization. Knowledge presupposes life, and power presupposes both, as does will. Likewise, the other three presuppose the aforementioned four.

The names are divided—by another classification—into four names, also called the Mothers. They are the First (*al-awwal*), the Last (*al-ākhir*), the Manifest (*al-ẓāhir*) and the Hidden (*al-bāṭin*), subsumed under the comprehensive name, *Allah*,[21] and the Merciful (*al-raḥmān*). God says, "Say, call upon *Allah*, or call upon the Merciful, whichever you call upon, to Him belong the Most Beautiful Names."[22] That is, the Most Beautiful Names are subsumed under the dominion of these two names.[23]

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18 Ibn al-ʿArabī says, "We have come to know that there are degrees among the names, some being superior to others and that the degree of the Alive (*al-ḥayy*) is the most tremendous among the names, being that it is a precondition for the existence of the others. We also know that the knowledge of the Omniscient (*al-ʿalīm*) is more inclusive and more encompassing (*iḥāṭa*) than the Powerful (*al-qādir*) and the Desiring (*al-murīd*) since names like these have less inclusivity than the Knowing. They are like gatekeepers (*sadana*) for the Knowing." *Futūḥāt*, 4:229, cited in Chittick, *The Sufi Path of Knowledge,* 49.

19 The Comprehensive Union (*jamʿ al-jamʿ*) combines all realities collectively and individually.

20 Qurʾān (*Yā Sīn*) 36:82.

21 The name, *Allah*, is derived from the Arabic root *alif*, *lām* and *hā*, whose most basic meaning is "to be perplexed," from the verb *aliha. Allah* is the proper name applied to the Being who exists necessarily, by Himself, comprising all the attributes of perfection, a proper name denoting the true God …, and "*al*" being inseparable from it, not derived. See Lane, *Arabic-English Lexicon*. The word takes on the meaning of the passive participle, *maʾlūh* which means "that about which the minds are perplexed." See Chittick, *The Sufi Path of Knowledge*, 60; Ṭabāṭabāʾī, *Tafsīr al-mīzān*, 1:21.

22 Qurʾān (*al-Isrāʾ*) 17:110.

23 The divine names mentioned in the Qurʾān are called the Most Beautiful Names, which are ninety-nine in number. "Say, 'Invoke *Allah* or invoke the Compassionate, whichever of His

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فكل اسم يكون مظهره أزلياً وأبدياً: فأزليّته من الاسم ﴿الأوّل﴾، وأبديّته من الاسم ﴿الآخر﴾، وظهوره من الاسم ﴿الظاهر﴾، وبطونه من الاسم ﴿الباطن﴾.

فالأسماء المتعلقة بالابداء والإيجاد داخلة في ﴿الأوّل﴾، والمتعلقة بالاعادة والجزاء داخلة في ﴿الآخر﴾، وما يتعلّق بالظهور والبطون داخلة في﴿ الظاهر﴾ و﴿الباطن﴾، والأشياء لا تخلومن هذه الأربعة: الظهور، والبطون، والأوّلية، والآخريّة.

وينقسم بنوع من القسمة أيضاً، إلى أسماء الذات وأسماء الصفات، وأسماء الأفعال، وإن كان كلها أسماء الذات، لكن باعتبار ظهور الذات فيها تُسمّى ﴿أسماء الذات﴾، وبظهور الصفات فيها تُسمّى ﴿أسماء الصفات﴾، وبظهور الأفعال فيها تُسمّى ﴿أسماء الأفعال﴾.

وأكثرها تجمع الاعتبارين أو الثلاث، إذ فيها ما يدلّ على الذات باعتبار، وما يدلّ على الصفات باعتبار آخر، وما يدلّ على الأفعال باعتبار ثالث، كالربّ فإنّه بمعنى الثابت للذات، وبمعنى المالك للصفة، وبمعنى المصلح للفعل.

وأسماء الذات هو: الله، الرب، الملك، القدوس، السلام، المؤمن، المهيمن، العزيز، الجبّار، المتكبّر، العلي، العظيم، الظاهر، الباطن، الأوّل الآخر، الكبير، الجليل، المجيد، الحقّ، المبين. الواجد، الماجد، الصمد، المتعال، الغنيّ، النور، الوارث، ذو الجلال، الرقيب.

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Every name possesses its manifestation in pre-eternity (*azalī*) and in post-eternity (*abadī*). Its pre-eternity is from name, the First, and post-eternity is from the name, the Last. The manifestation of each is through the name, the Manifest, and their hiddenness is through the name, the Hidden.

The names connected to engendering and originating are subsumed under the First, while the names connected with the Return and recompense are subsumed under the Last. That which is connected with manifestation and hiddenness is under the dominion of the Manifest and Hidden, respectively. Things cannot be devoid of these four: the Manifest, the Hidden, the First and the Last.

The names are divided by another classification, as names of the Essence, the attributes, and the acts, although all of the names are names of the Essence. However, in light of the manifestation of the Essence in them, they are called the names of the Essence; in light of the manifestation of the attributes in them, they are called the names of the attributes; and in light of the manifestation of the acts in them, they are called names of the acts.

Most names, however, combine both aspects or all three, since they possess that which indicates the Essence from one aspect, that which indicates an attribute from another aspect, and that which contains an act from a third aspect, like [the name], the Lord (*al-rabb*), for it signifies "permanent" for the Essence, "sovereign" for the attribute, and "reformer" for the act.

The names of the Essence are: *Allah*, the Lord (*al-rabb*), the King (*al-malik*), the Holy (*al-quddūs*), the Peace (*al-salām*), the Faithful (*al-muʾmin*), the Guardian (*al-muhaymin*), the Almighty (*al-ʿazīz*), the Compeller (*al-jabbār*), the Proud (*al-mutakabbir*), the Exalted (*al-ʿalī*), the Magnificent (*al-ʿaẓīm*), the Manifest (*al-ẓāhir*), the Hidden (*al-bāṭin*), the First (*al-awwal*), the Last (*al-ākhir*), the Great (*al-kabīr*), the Majestic (*al-jalīl*), the Glorious (*al-majīd*), the Truth (*al-ḥaqq*), the Evident (*al-mubīn*), the Abundant (*al-wājid*), the Honorable (*al-mājid*), the Eternal (*al-ṣamad*), the Supreme (*al-mutaʿālī*), the Self-Sufficient (*al-ghanī*), the Light (*al-nūr*), the Inheritor (*al-wārith*), the Possessor of Majesty (*dhū-l-jalāl*), the Guardian (*al-raqīb*).

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names you invoke, to Him belong the Most Beautiful Names'" (Qur'ān 17:110). "*Allah*—there is no God but He—to Him belong the Most Beautiful Names" (Qur'ān 20:8).

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وأسماء الصفات وهي: الحيّ، الشكور، القهّار، القاهر، المقتدر، القوي، القادر، الرحمن، الرحيم، الكريم، الغفّار، الغفور، الودود، الرءوف، الحليم، الصبور، البرّ، العليم، الخبير، المحصي، الحكيم، الشهيد، السميع، البصير.

وأسماء الأفعال هو: المبدئ، الوكيل، الباعث، المجيب، الواسع، الحسيب، المقيت، الحفيظ، الخالق، البارئ، المصوّر، الوهّاب، الرزاق، الفتّاح، القابض، الباسط، الخافض، الرافع، المعزّ، المذلّ، الحكم، العدل، اللطيف، المعيد، المحيي، المميت، الوالي، التوّاب، المنتقم، المقسط، الجامع، المغني، المانع، الضارّ، النافع، الهادي، البديع، الرشيد.

هكذا عيّن الشيخ، قدّس سرّه، الأسماء في كتابه المسمّى بـ﴿إنشاء الدوائر﴾، نقلتها من غير تبديل وتغيير، تبرّكاً وتيمّناً بأنفاسه المباركة.ومن الأسماء ما هي مفاتيح الغيب التي لا يعلمها إلّا هو ومن تجلّى له الحقّ بالهويّة الذاتيّة، من الأقطاب والكُمّل. قال تعالى: ﴿عالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلى غَيْبِهِ أَحَداً إِلَّا من ارْتَضى من رَسُولٍ﴾. وإليه أشار النبي، صلّى الله عليه وسلم، في دعائه بقوله: ﴿أو استأثرت به في علم غيبك﴾.

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The names of the attributes are: the Living (*al-ḥayy*), the Grateful (*al-shakūr*), Compeller (*al-qahhār*), the Dominant (*al-qāhir*), the Determiner (*al-muqtadir*), the Strong (*al-qawī*), the Omnipotent (*al-qādir*), the Merciful (*al-raḥmān*), the Compassionate (*al-raḥīm*), the Generous (*al-karīm*), the Forgiver (*al-ghaffār*), the Concealer of Sins (*al-ghafūr*), the Loving (*al-wadūd*), the Kind (*al-raʾūf*), the Forbearing (*al-ḥalīm*), the Patient (*al-ṣabūr*), the Righteous (*al-barr*), the Omniscient (*al-ʿalīm*), the Aware (*al-khabīr*), the Encompasser (*al-muḥṣī*), the Wise (*al-ḥakīm*), the Witness (*al-shahīd*), the All-Hearing (*al-samīʿ*), the All-Seeing (*al-baṣīr*).

The names of the acts are: The Originator (*al-mubdiʾ*), the Trustee (*al-wakīl*), the Resurrector (*al-bāʿith*), the Responder (*al-mujīb*), the All-Encompassing (*al-wāsiʿ*), the Sufficient (*al-ḥasīb*), the Preserver (*al-muqīt*),[24] the Protector (*al-ḥafīẓ*), the Creator (*al-khāliq*), the Maker (*al-bāriʾ*), the Fashioner (*al-muṣawwir*), the Bestower (*al-wahhāb*), the Provider (*al-razzāq*), the Opener (*al-fattāḥ*), the Constrictor (*al-qābiḍ*), the Expander (*al-bāṣiṭ*), the Subduer (*al-khāfiḍ*), the Exalter (*al-rāfiʿ*), the Bestower of Honor (*al-muʿizz*), the Abaser (*al-muẓill*), the Arbitrator (*al-ḥakam*), the Just (*al-ʿadl*), the Subtle (*al-laṭīf*), the Returner (*al-muʿīd*), the Life-giver (*al-muḥyī*), the Life-taker (*al-mumīt*), the Governor (*al-wālī*), the Accepter of Repentance (*al-tawwāb*), the Avenger (*al-muntaqim*), the Equitable (*al-muqsiṭ*), the Gatherer (*al-jāmiʿ*), the Enricher (*al-mughnī*), the Inhibitor (*al-māniʿ*), the Harmful (*al-ḍārr*), the Beneficial (*al-nāfiʿ*), the Guide (*al-hādī*), the Originator (*al-badīʿ*), the Director of Right Conduct (*al-rashīd*).

Thus, the Shaykh has enumerated the names in his book, *Inshāʾ al-dawāʾir*,[25] which I have related without modification or alteration in order to gain blessing and felicity from his sanctified words. Among the names are those that are the Keys of the Unseen, which none knows except Him, and those among the Poles and the perfected ones to whom God manifests the Ipseity of the Essence. The Almighty says, "Knower of the Unseen, He does not disclose His Unseen to anyone, except to a messenger of His choosing."[26]

The Prophet also referred to it in his supplication, "Or the names which You have reserved in the knowledge of Your Unseen."[27]

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24 *Al-Muqīt* also means the Protector and the Witness.

25 Ibn al-ʿArabī, *Inshāʾ al-dawāʾir,* trans. P. Fenton and M. Gloton, "Description of the Encompassing Circles" in *Muhyiddin Ibn ʿArabi: A Commemorative Volume*, eds. S. Hirtenstien and M. Tiernan, 1993.

26 Qurʾān (*al-Jinn*) 72:26–27.

27 Imām Jaʿfar al-Ṣādiq describes the Reserved Names (*al-asmāʾ al-mustaʾthara*) in the following words, "God Almighty created the names through letters that do not possess an utterance, through a word that is not spoken, through a figure that is not corporeal, through

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وكلها داخلة تحت الاسم الأوّل والباطن بوجه، وهي المبدء للأسماء التي هي المبدأ للأعيان الثابتة، كما سنبيّن، إن شاء الله تعالى، ولا تعلّق لها بالأكوان. قال الشيخ، رضى الله عنه، في ﴿فتوحاته المكيّة﴾: ﴿وأمّا الأسماء الخارجة عن الخلق والنسب، فلا يعلمها إلّا هو لأنّه لا تعلّق لها بالأكوان﴾.

ومنها ماهي مفاتيح الشهادة، أعنى الخارج، إذ قد تطلق ويراد بها المحسوس الظاهر فقط، وقد يراد بها أعمّ من ذلك، كما قال: ﴿عالِمُ الْغَيْبِ وَ الشَّهادَةِ﴾. وكلها داخلة تحت الاسم الآخر والظاهر بوجه آخر، فالأسماء الحسنى هي أُمّهات الأسماء كلها.

واعلم أنّ بين كل اسمين متقابلين اسماً ذا وجهين متولّداً منهما، برزخاً بينهما، كما أنّ بين كل صفتين متقابلتين صفة ذات وجهين، متولدة منهما، هي برزخ ويتولّد أيضاً من اجتماع الأسماء بعضها مع بعض - سواء كانت متقابلة أو غير متقابلة - أسماء غير متناهيّة، ولكل منها مظهر في الوجود العلمي والعيني.

١ تنبيه

اعلم أنّ أسماء الأفعال بحسب أحكامها تنقسم اقساماً: منها، أسماء لا ينقطع حكمها، ولا ينتهي أثرها أزل الآزال وأبد الآباد، كالأسماء الحاكمة على الأرواح القدسيّة والنفوس الملكوتيّة، وعلى كل ما لا يدخل تحت الزمان من المبدعات وإن كانت داخلة تحت الدهر.

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All are subsumed under the name, the First and the Hidden, in one aspect, which are the origins of the names that give rise to the Permanent Archetypes and are not connected to the cosmos, as we will expound, God willing. The Shaykh has mentioned in his *al-Futūḥāt al-makkiyya*, "As for the names beyond creation and relation, they are known only to Him since they have no connection to the cosmos."

Among the names are those that are the Keys of the Visible, that is, the outward, since they may be applied to and intended for sensible, external existence only. What is meant by it, however, may be more general, as He says, "Knower of the Unseen and the Visible."[28] All of them are subsumed under the names, the Last and the Manifest, from another perspective. The Most Beautiful Names are all the Mothers of all of the names.

Know that between two contrary names, there exists a name that possesses both aspects, born out of both of them, standing as an isthmus between them, just as out of two contrary qualities there is a quality that possesses an aspect of each, born from both. Similarly, the combining of names engenders others, ad infinitum, whether they are contrary or not. Each has a manifestation in [divine] knowledge and outward existence.

1 Comment

Know that the names of the acts are subdivided in accordance with their governing properties. There are some names whose governance is never discontinued, whose effects are infinite, pre-eternally and post-eternally, such as the names governing the holy spirits, angelic souls, and everything that, although originated, is not governed by time (*zamān*), but eternal time (*dahr*).[29]

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an allegory that is indescribable, through a color that has no tint, negating all notions of dimension, far removed from limits, veiled from the senses of the imagination, concealed but not hidden. So He engendered the Complete Words (*al-kalimāt al-tāmma*) four parts simultaneously, and manifested three names without their being attached to creation, and one of them He kept hidden, and it is the hidden, the reserved. So these were the names that were manifested by God Almighty who established for each four pillars, making them twelve in total. Then He created for each pillar thirty names with which they are associated." *Usūl al-kāfī*, 1:166, cited in Tabrīzī, *Liqāʾ Allah*, 19.

28 Qurʾān (*al-Anʿām*) 6:73.

29 *Dahr* is the conceptual extension of "time" due to the subsistence of the Singular Essence. Since eternal time (*dahr*) is a vessel for immaterial beings and time (*zamān*) is a vessel for material beings, the former is governed by the names whose dominion extends to pre-eternity, and the latter is governed by the names whose dominion is neither pre-eternal

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ومنها، ما لا ينقطع حكمه أبد الآباد، وإن كانت منقطعة الحكم أزل الآزال، كالأسماء الحاكمة على الآخرة، فإنها أبديّة كما دلّت الآيات على خلودها وخلود أحكامها، وغير أزليّة بحسب الظهور، إذ ابتداء ظهورها من انقطاع النشأة الدنياويّة.

ومنها، ما هو مقطوع الحكم أزلًا ومتناهى الأثر أبداً، كالأسماء الحاكمة على كل ما يدخل تحت الزمان، وعلى النشأة الدنياويّة، فإنها غير أزليّة، ولا أبديّة بحسب الظهور وإن كانت نتايجها بحسب الآخرة أبديّة.

وما ينقطع أحكامه، إمّا أن ينقطع مطلقاً ويدخل الحاكم عليه في الغيب المطلق الإلهي، كالحاكم على النشأة الدنياويّة، وإمّا أن يستتر ويختفي تحت حكم الاسم الذي يكون أتمّ حيطة منه عند ظهور دولته، إذ للأسماء دول بحسب ظهوراتها وظهور أحكامها وإليها تستند أدوار الكواكب السبعة - التي مدّة كل دورة ألف سنة - والشرائع، إذ لكل شريعة اسم من الأسماء، تبقى ببقاء دولته، وتدوم بدوام سلطنته، وتنسخ بعد زوالها، وكذلك التجلّيات الصفاتيّة، إذ عند ظهور صفة ما منها تختفي أحكام غيرها تحتها.

وكل واحد من الأقسام الأسمائيّة يستدعي مظهراً، به يظهر أحكامها وهو الأعيان، فإن كانت قابلة لظهور الأحكام الأسمائية كلها - كالأعيان الانسانيّة - كانت في كل آن مظهراً لشأن من شؤونها، وإن لم تكن قابلة لظهور أحكامها كلها، كانت مختصّة ببعض الأسماء دون البعض، كالأعيان الملائكة.

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Some govern post-eternally but not pre-eternally, such as the names governing the Hereafter, for they are everlasting, mentioned by the verses that indicate their eternity and the perpetuity of their governance. They are not pre-eternal with respect to their manifestation since their appearance occurs only upon the termination of the worldly plane.

Some neither govern pre-eternally nor post-eternally, such as the names that govern all that enter time and the worldly plane, since they are neither pre-eternal nor post-eternal with respect to their manifestation, even if their outcome is eternal in the hereafter.

Those whose governance discontinues, either does so absolutely and their objects become governed by the divine Absolute Unseen, as in the case of the worldly dimension, or they become concealed and hidden under the governance of another name whose scope is more comprehensive in the manifestation of its dominion.[30] This is because the names have dominions according to their manifestations and the manifestations of their properties, upon which the orbits of the seven planets rely—whose term lasts for a thousand years each—and for the religious Laws (*sharīʿa*). Since, every Law has a name that lasts as long as its dominion lasts, endures as long as its sovereignty endures and is abrogated when [its sovereignty] wanes. It is the same for the theophanies of attributes, since whenever one of its attributes is manifested, the governance of another becomes hidden under it.

Each category of name demands a locus of manifestation through which its properties are manifested; these are the entities. If they are capable of manifesting the properties of every name, such as the human being, they become the locus of manifestation of a certain aspect at every moment, but if they are not capable of manifesting all the names, they are defined by some names over others, such as the angels.

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nor post-eternal, for the material world is both created in time and ephemeral. See Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam*, ed. Ḥ. Āmulī, 72.

30 Each of the divine names of the acts has a period in which its governance is efficacious, since the cosmos is in constant flux. Entities that cease to exist recede into the Absolute Unseen. Since non-being cannot be predicated of Being, nothing that has had existence can cease absolutely; it is brought into the external world through the name, the Manifest, and removed from it through the name, the Hidden.

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ودوام الأعيان في الخارج وعدم دوامها فيه دنيا وآخرة راجع إلى دوام الدول الأسمائيّة وعدم دوامها، فافهم. فإنّك إن أمعنتَ النظر في هذا التنبيه وتحقّقتَ المطلوب منه، يظهر لك أسرار كثيرة، والله الهادي.

٢ تنبيه آخر

اعلم أنّ الأشياء الموجودة في الخارج كلها داخلة تحت الاسم ﴿الظاهر﴾ من حيث وجودها الخارجي، والحقّ من حيث ظهوره عين الظاهر.

كما أنّه من حيث بطونه عين الباطن، فكما أنّ الأعيان الثابتة في العلم من حيث الباطن أسمائه تعالى، والموجودات الخارجيّة مظاهرها كذلك طبائع الأعيان الموجودة في الخارج، من حيث الظاهر أسمائه تعالى، والاشخاص مظاهرها. فكل حقيقة خارجيّة - سواء كانت جنساً أو نوعاً - اسم من أُمّهات الأسماء، لكونها كلّية مشتملة على أفراد جزئيّة.

بل كل شخص أيضاً اسم من الأسماء الجزئيّة، لأنّ الشخص هو عين تلك الحقيقة مع عوارض مشخِّصة لها لا غير. هذا باعتبار اتحاد الظاهر والمظهر في الخارج.

وأمّا باعتبار تغايرهما العقلي، فالأشخاص مظاهر للحقائق الخارجيّة كما أنّها مظاهر للأعيان الثابتة وهي مظاهر للأسماء والصفات، فافهم.

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The continuation of the names and their cessation in the world and the hereafter is due to the continuation and cessation of the governance of their names, respectively. So understand! Thus, if you deepen your gaze and grasp what has been mentioned in this comment, great secrets will be revealed to you, and God is the Guide.

2 Another Comment

Know that all things existing externally are subsumed under the name, the Manifest, according to their external existence, and God, with respect to His manifestation, is identical with the Manifest.

Just as He is identical with the Hidden, with respect to His hiddenness, and just as the Permanent Archetypes in [His] knowledge, with respect to the Hidden, are His names, the external entities are manifestations of those Archetypes with respect to the manifest. Likewise, the natures of identities existing externally are [also] His names and the individuals are their manifestations. Therefore, every external reality, whether it is a genus or species, is one of the Mothers of the Names, given that their universality encompasses particular individuals.

In fact, every individual is a name from among the particular names, since an individual is identical with the reality [of a name] along with the accidents particular to it. This is due to the unity of the Manifest and the locus of manifestation externally.

As for their being separate conceptually, this is because individuals are the manifestations of external realities in the same way that they are manifestations of the Permanent Archetypes, which in turn, are manifestations of the names and attributes.[31] So understand!

31 To clarify the relationship between entities and names, Qayṣarī states that the divine names and their manifestations are not ontologically separate. The divine names are realities that are united with their individuals through manifestation, in the same way that the sun is united with its rays through emanation.

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٣ تنبيه آخر

قال بعض الحكماء من الأقدمين: ﴿إنّ علمه تعالى بذاته هو عين ذاته، وعلمه بالأشياء الممكنة عبارة عن وجود العقل الأوّل مع الصور القائمة به﴾ هرباً من مفاسد تلزمهم.

هذا، وإن كان له وجه عند من يعلم الحكمة الإلهيّة المتعاليّة من الموحّدين، لكن لا يصح مطلقاً ولا على قواعدهم، لأنه حادث بالحدوث الذاتي، وحقيقة علمه تعالى قديمة، لأنها عينه، فكيف يمكن أن يكون ﴿هو هو﴾ بعينه. وأيضاً، العقل - لكونه ممكناً حادثاً - ومسبوقٌ بالعدم الذاتي معلوم للحق، لأنّ ما لا يعلم لا يمكن إعطاء الوجود له، فالعلم به حاصل قبل وجوده ضرورة، فهو غيره وماهيته مغايرة لحقيقة العلم بالضرورة، لأنّ العلم قد يكون واجباً بالذات، كعلم الحقّ سبحانه بذاته، وقد يكون صفة ذات إضافه، وقد يكون إضافة محضة بخلاف الماهية.

فإن قلت: علمه بذاته مغاير لعلمه بمعلوماته، وهذا العلم هو المسمّى بالعقل الأوّل. قلت: حقيقة العلم واحدة، والمغايرة بين أفرادها اعتباريّة، إذ اختلافها بحسب المتعلقات، فهي لا يقدح في وحدة حقيقته، والحقّ يعلم الأشياء بعين ما يعلم به ذاته لا بأمر آخر.

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3 Another Comment

Some of the earlier philosophers[32] said, "His knowledge of His Essence is identical with His Essence, and His knowledge of contingent entities consists of the existence of the First Intellect together with forms subsisting within it," in order to escape certain untenable implications.[33]

This is partially admissible by the monotheists who have knowledge of transcendent divine wisdom, but not entirely so, nor is it in accordance with their principles. This is because, [the First Intellect] has been originated by the Essence whereas the reality of His knowledge is eternal (*qadīm*) since He is identical with it. How can [His knowledge] be identical to the [First Intellect]?

The First Intellect—being that it is contingent and originated—is preceded by essential non-being, and known [only] by God, since whatever is not known cannot be endowed with existence. Knowledge of it necessarily precedes its coming into being. Therefore, it is other than Him, and its quiddity is necessarily other than the reality of [His] knowledge. This is because knowledge can have intrinsic necessity such as His knowledge of His Essence by His Essence, or it can be an attribute possessing a relation, or be purely relative, which is other than quiddity.[34]

So, if it is said that His knowledge of His Essence is other than His knowledge of the objects [of His knowledge], and this knowledge is what is called the First Intellect, my reply is that the reality of knowledge is one, and the distinction among its individuals is conceptual since the difference is with respect to its referents.[35] This, however, does not undermine singularity of its reality. God knows things in the same way that He knows His Essence, and not by another means.

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32 According to Āmulī, Qayṣarī is referring to Thales of Miletus who was a pre-Socratic philosopher and one of the seven sages of Greece. Aristotle considered him to be the first Greek philosopher.

33 The implication is that positing forms subsisting in the Essence leads to multiplicity in the Essence. Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam*, ed. Ḥ. Āmulī, 74. It can be said that there is general agreement among the theologians, philosophers and gnostics that the God's knowledge of Himself is intrinsic to His Essence. But they are in disagreement concerning the view that His knowledge of particulars is identical to forms subsisting in the First Intellect.

34 The quiddity of the First Intellect. Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam*, ed. Ḥ. Āmulī, 75.

35 Divine knowledge is independent of its objects because knowledge of the Essence precedes them and is not dependent on contingent existence.

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وكونه صفة ذات إضافة، أو إضافة محضة في بعض الصور، ينافي كونه عين العقل الأوّل، لكون الأوّل عرضاً والثاني جوهراً، وكونه جوهراً من الجواهر كما مرّ، أنّما هو لسريان الهويّة الإلهيّة فيها، وليس عندهم كذلك، فلا يمكن أن يكون العلم جوهراً.

وأيضاً، كما أنّه عالم بالأشياء كذلك هو قادر، فكونه عبارة عن علمه دون قدرته ترجيحٌ بلا مرجّح، بل عكسه أولى، لشمول قدرته على كل ما بعده عندهم دون علمه.

وأيضاً، القول: بأنّ العقل عين علمه تعالى، تبطل العناية الإلهيّة السابقة على وجود الأشياء كلها،وليس عبارة عن حضوره عنده تعالى، لأنّ الحضور صفة الحاضر وهو العقل، وعلمه تعالى صفته، فهو غيره.

وأيضاً، حضوره متأخّر بالذات عن الحقّ وعلمه، لأنه مع جميع كمالاته متقدّم بالذات على جميع الموجودات، فلا يفسّر علمه تعالى بالحضور.

وأيضاً، يلزم احتياج ذاته تعالى في أشرف صفاته إلى ما هو غيره صادر منه، ويلزم أن لا يكون عالماً بالجزئيات وأحوالها من حيث هي جزئيّة، تعالى عن ذلك علوّا كبيرا.

نعم، لويقول العارف المحقّق: إنّه عين علمه تعالى - من حيث إنّه عالم بحقائق الأشياء والمعاني الكلّية على سبيل الإجمال، والمظهر عين الظاهر باعتبار، يكون حقاً، ويكون هو اسمه ﴿العليم﴾ كما مرّ بيانه في التنبيه المتقدّم، لأنّ ماهيته عبارة عن الهويّة الإلهيّة المتعيّنة بتعين خاصّ، سمّيت به ﴿عقلاً﴾ أولا.

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[Knowledge] being a relative attribute or a pure relative in certain forms precludes it from being identical with the First Intellect because the former is an accident and the latter is a substance. The [First Intellect] being a substance, as mentioned earlier, is solely due to its permeation by the divine Ipseity, which is in contravention [to the view the philosophers]; thus, it is not possible for [knowledge] to be a substance.[36]

Moreover, just as He is the knower of all things, He is also able. Were the [First Intellect] to consist of His knowledge to the exclusion of His power, it would entail preponderance without a preponderator, rather the converse is more appropriate, since, according to them, His power encompasses all things beyond it, to the exclusion of His knowledge.

Furthermore, saying that the [First] Intellect is identical with His knowledge negates the divine favor preceding all things. Similarly, the First Intellect does not consist of its being present with Him since presence is a quality for one who is present, which is the First Intellect, whereas His knowledge is an attribute for Him, and [the First Intellect] is other than Him.[37]

In addition, the presence [of the First Intellect] is subsequent to both the Essence and His knowledge because knowledge, with all of its perfections, essentially precedes all existent things. Therefore, His knowledge cannot be explained as "presence."

In addition, it necessitates that the Essence would be in need of its most sublime attribute for something other than it, which originates from it,[38] thereby making Him unaware of specifics and their states as particulars. He is exalted far beyond this limitation.

However, it might be said by the realized gnostic that the [First Intellect] is identical with His knowledge, in that He knows the realities of things and universal meanings in summary form, and that the manifestation is identical with the Manifest so that in reality its name is the Omniscient (*al-ʿalīm*), as mentioned in an earlier comment. This is because its quiddity is the divine Ipseity individuated by a specific individuation called "Intellect" at the outset.[39]

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36 Substance in the view of the gnostics is also the First Intellect. As mentioned previously, substance is the shadow of the Essence, also called Expansive Being (*al-wujūd al-munbaṣiṭ*), the First Engenderer (*al-ṣādir al-awwal*), the Unfurled Parchment (*al-riqq al-manshūr*), the Muḥammadan Light (*al-nūr al-Muḥammadī*).

37 The First Intellect is originated, whereas divine knowledge is intrinsic to the Essence.

38 His knowledge precedes the First Intellect and is the very source of its origination, otherwise, It would be in need of the very thing that arises from itself, the attribute of knowledge.

39 If His knowledge is identical with the First Intellect in the same way that the divine Ipseity permeates all existence, then His knowledge must be identical with the First Intellect, the Universal Soul and every degree of Being.

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لكن لا يختصّ هو بذلك، بل النفس الكليّة أيضاً، كذلك لاشتماله على الكلّيات والجزئيّات، بل كل عالم بهذا الاعتبار يكون اسمه ﴿العليم﴾ لا العقل الأوّل فقط. والحكيم لا يشعر بهذا المعنى إذ عنده أنّ العقل وغيره مغاير للحقّ تعالى ماهيّة ووجوداً ومعلول من معلولاته، فيلزم أن يكون في أشرف صفاته محتاجاً إلى غيره، تعالى عنه.

والحقّ أن كل من أنصف يعلم في نفسه أنّ الذي أبدع الأشياء وأوجدها من العدم إلى الوجود - سواء كان العدم زمانياً أو غير زماني - يعلم تلك الأشياء بحقائقها وصورها اللازمة لها، الذهنيّة والخارجيّة قبل إيجاده إيّاها وإلّا لا يمكن إعطاء الوجود لها، فالعلم بها غيرها.

والقول: باستحالة أن يكون ذاته تعالى وعلمه الذي هو عين ذاته، محلًا للأمور المتكثّرة أنّما يصحّ إذا كانت غيره تعالى، كما عند المحجوبين عن الحقّ. أمّا إذا كانت عينه من حيث الوجود والحقيقة، وغيره باعتبار التعيّن والتقيّد فلا يلزم ذلك.

وفي الحقيقة ليس حالا ولا محلا بل شيء واحد، ظهر بصورة المحلّية تارة، والحالّية أُخرى. فنفس الأمر عبارة عن العلم الذاتي الحاوي لصور الأشياء كلها، كلّيها وجزئيّها، صغيرها وكبيرها، جمعاً وتفصيلًا، عينيّة كانت أو علميّة: ﴿لا يَعْزُبُ عَنْهُ مِثْقالُ ذَرَّةٍ فِي السَّماواتِ وَ لا فِي الْأَرْضِ﴾.

فإن قلت: العلم تابع للمعلوم، وهو الذات الإلهيّة وكمالاتها، فكيف يكون عبارة عن نفس الأمر؟

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However, this is not specific to the First Intellect, nor the Universal Soul, due to the encompassing of both universals and particulars, rather every knower might be called the Omniscient, from this perspective, and not solely the First Intellect. The philosopher does not understand it in this sense, since according to him, the First Intellect and other entities are distinct from God both in quiddity and existence, being one of His effects, which implies that He is needy of others in His most sublime attribute.[40]

The truth of the matter that is self-evident for every fair-minded person is that He who originated everything and brought forth its existence from non-being, whether it be from temporal or non temporal non-being, knows these things by their realities and concomitant forms, mental and external, before bringing them into existence. Otherwise, it would not have been possible to endow them with existence as such. Thus, [His] knowledge of them is another thing.

Asserting the impossibility of His Essence and His knowledge, which is identical with His Essence, being the locus for the multiplicity of things is correct if they are other than Him, as held by those who are veiled from God.

However, if they are identical to Him with respect to Being and reality, and other than Him from the aspect of individuation and limitation, then it does not follow.[41]

In reality, there is neither a locus nor that which occupies a locus; rather there is but one thing, appearing in the form of a locus at times, and something occupying it at others. "Actuality" (*nafs al-amr*)[42] is the Essential knowledge encompassing the forms of all things, universal and particular, large and small, collectively and individually, actual or intelligible, "Not an atom's weight escapes your Lord, in the earth or in the sky."[43]

If you say that knowledge follows the known, which is the divine Essence and its perfections, so how can that be actuality?

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40 The philosopher maintains that the First Intellect and other entities are the effects of God and distinct from Him, but the gnostic sees the pervasiveness of the oneness of Being, especially with respect to the sublime attributes of the Essence. He views multiplicity as the theophany of Being insofar as theophany is identical to the One who manifests it.

41 It does not follow that the Essence becomes the locus for multiplicity.

42 Actuality (*nafs al-amr*) is the plane where the occurrence of a thing is realized. For concepts, it is the mind, and for things that exert external effects, it is the external world. Here, it refers to the knowledge intrinsic to the Essence, since it is the plane that encompasses the occurrence of all things, universal or particular, actual or intellectual. See Jurjānī, *Kitāb al-taʿrīfāt*, 196.

43 Qurʾān (*Yūnus*) 10:61.

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قلت: الصفات الإضافيّة لها اعتباران: اعتبار عدم مغايرتها للذات، واعتبار مغايرتها لها. فبالاعتبار الأوّل، العلم والإرادة والقدرة وغيرها من الصفات التي يعرض لها الإضافة، ليس تابعاً للمعلوم والمراد والمقدور، لأنها عين الذات ولا كثرة فيها، وبالاعتبار الثاني، العلم تابع للمعلوم وكذلك الإرادة والقدرة تابعة للمراد والمقدور.

وفي العلم اعتبار آخر، وهو حصول صور الأشياء فيه، فهو ليس من حيث تبعيّته لها عبارة عن نفس الأمر، بل من حيث إنّ صور تلك الأشياء حاصلةٌ فيه عبارةٌ عنه. ومن حيث تبعيّته لها يقال: ﴿الأمر في نفسه كذا﴾، أي تلك الحقيقة التي يتعلق بها العلم، وليست غير الذات في نفسها، كذا.

وجَعْلُ بعض العارفين العقلَ الأوّل عبارة عن نفس الأمر حقٌّ لكونه مظهراً للعلم الإلهي من حيث إحاطته بالكلّيات المشتملة على جزئيّاتها، ولكون علمه مطابقاً لما في علم الله تعالى، وكذلك النفس الكلّية المسمّاة بـ﴿اللوح المحفوظ﴾ بهذا الاعتبار عبارة عن نفس الأمر.

ولا يعلم حقيقة العلم وكيفيّة تعلّقه بالمعلومات إلّا الله، الزعم ببداهته أنّما ينشأ من عدم الفرق بين الظلّ وما هو ظلّه، لأنّ علوم الأكوان ظلال كوجوداتهم. وأيضاً حصوله بديهي، ولا يلزم من بداهة العلم بحصول الشيء، بداهة العلم بحقيقته وماهيته، والله أعلم بالحقائق.

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My reply is that relational attributes possess two aspects, an aspect of being indistinct from the Essence and an aspect of being distinct. In the first aspect, knowledge, will, power, and other attributes which are relational, do not follow the known, the willed and the controlled, since they are identical with the Essence, which has no multiplicity. In the second aspect, knowledge follows the known, just as will and power adhere to their objects.

Knowledge has [yet] another aspect, which is the occurrence of forms within it. Actuality is not that [knowledge] follows [forms] but that forms occur within it and consist of it, like someone saying, "In actuality, the matter is such and such," that is, the reality that relates to it is [called] knowledge and is not other than its very essence.

Some of the gnostics were correct in referring to the First Intellect as actuality, because it is the manifestation of divine knowledge due to its encompassing of universals inclusive of particulars, and also because its knowledge corresponds with God's knowledge. In this respect the Universal Soul, called the Guarded Tablet, also refers to actuality.

None knows the reality of knowledge or its mode of connection with its objects except God. The claim that it is innate arises from the failure to distinguish between the shadow and the one casting it, since the types of knowledge [possessed] by creation are shadows, just like their modes of existence. Even if obtaining knowledge of a thing is innate, it does not imply that knowledge of its essence and quiddity should also be innate. God knows best about realities.

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الفصل الثالث

في الأعيان الثابتة والتنبيه على المظاهر الأسمائية

اعلم، أنّ للأسماء الإلهيّة صوراً معقولة في علمه تعالى، لأنّه عالم بذاته لذاته، وأسمائه وصفاته، وتلك الصور العلمية من حيث إنّها عين الذات المتجلّية بتعيّن خاصّ ونسبة معيّنة هي المسمّاة بـ﴿الأعيان الثابتة﴾، سواء كانت كليّة أو جزئيّة، في اصطلاح أهل الله، ويسمّى كلّياتها بـ﴿الماهيّات﴾ والحقائق وجزئياتها بـ﴿الهويّات﴾ عند أهل النظر.

فالماهيّات هي الصور الكلّية الأسمائيّة المتعيّنة في الحضرة العلمية تعيناً أوّلياً، وتلك الصور فائضة عن الذات الإلهيّة بالفيض الأقدس والتجلّي الأوّل بواسطة الحبّ الذاتي، وطلب مفاتح الغيب - التي لا يعلمها إلّا هو - ظهورها وكمالها.

فإنّ الفيض الإلهي ينقسم بالفيض الأقدس والفيض المقدّس. وبالأوّل يحصل الأعيان الثابتة واستعداداتها الأصليّة في العلم.وبالثاني يحصل تلك الأعيان في الخارج مع لوازمها وتوابعها. وإليه أشار الشيخ بقوله: ﴿والقابل لا يكون إلّا من فيضه الأقدس﴾.

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CHAPTER 3

The Permanent Archetypes and a Comment on the Manifestations of the Names

Know that the divine names possess intelligible forms (*ṣuwar maʿqūla*) in the divine knowledge, since He knows His Essence, names and attributes through Himself. Those forms of knowledge, given that are identical with the Essence, are theopanies of a special individuation (*taʿayyun*) and specific relation called Permanent Archetypes (*al-aʿyān al-thābita*), whether they are universal or particular, in the terminology of God's folk. The rationalists call its universals "quiddities" (*māhiyyāt*) and "realities" (*ḥaqāʾiq*), and its particulars "ipseities" (*hūwiyyāt*).[1]

Quiddities are the first universal forms of the divine names individuated on the plane of knowledge. These forms emanate from the divine Essence by the Holiest Emanation (*al-fayḍ al-aqdas*) and the first theophany, by means of essential love and the Keys of the Unseen (*mafātiḥ al-ghayb*)—which none knows but He—seeking their manifestation and perfection.[2]

Divine emanation is divided into the Holiest Emanation and the Holy Emanation (*al-fayḍ al-muqaddas*). Through the former, the Permanent Archetypes and their essential potentialities in the divine knowledge come into being.[3] Through the latter, those entities appear externally with their requisites and associations. In this regard the Shaykh has mentioned, "The recipient is only due to the Holiest Emanation."[4]

1 These realities are called "Archetypes" whereas the realities of the entities are called quiddities. They are called "Permanent" because they exist in the divine knowledge and do not undergo mutability and transformation.

2 "To Him belong the Keys of the Unseen" (Qurʾān 6:59). The divine names are the Keys of the Unseen in an absolute sense, while the contingent entities are the Keys of the Visible. See also the first chapter of the *Fuṣūṣ*.

3 "The essence (*ḥaqīqa*)", Qūnawī says, "of every being is an expression of the relationship of its eternal archetypal reality within its Lord's knowledge; it is, then, what is called, in the terminology used by the verifiers among God's folk, an 'immutable essence' (*ʿayn thābita*), and in the terminology of others a 'quiddity' (*māhiyya*), a 'nonexistential object of knowledge' (*maʿlūm maʿdūm*), a 'fixed thing' (*shayʾ thābit*), and so forth". Qūnawī, *Nuṣūṣ*, 43, cited in Todd, *The Sufi Doctrine of Man*, 90.

4 Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam*, 135.

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وذلك الطلب مستند أوّلًا إلى الاسم الأوّل والباطن، ثم بهما إلى الآخر والظاهر لأنّ الأوّلية والباطنيّة ثابتة للوجود العلمي، والآخريّة والظاهريّة للوجود العيني، والأشياء ما لم توجد في العلم لم يمكن وجودها في العين.

والأعيان بحسب إمكان وجودها في الخارج وامتناعها فيه، ينقسم إلى قسمين: الأوّل الممكنات، والثاني الممتنعات، وهي قسمان: قسم يختص بفرض العقل إياه، كشريك البارئ، واجتماع النقيضين والضدين في موضوع خاصّ ومحلّ معيّن، وغيرها، وهي أمور متوهّمة ينتجها العقل المشوب بالوهم. وعلم البارئ، جل ذكره، يتعلق بهذا القسم من حيث علمه بالعقل والوهم ولوازمهما من توهّم ما لا وجود له ولا عين، وفرضهما إياه، لا من حيث إنّ لها ذواتاً في العلم أو صوراً أسمائيّة، وإلّا يلزم الشريك في نفس الأمر والوجود.

قال الشيخ، رضى الله عنه، في ﴿الفتوحات﴾ في ذكر أولياء الناهين عن المنكر من الباب الثالث والسبعين: ﴿فلم يكن ثَمَّة شريك له عين أصلًا، بل هو لفظ ظهر تحته العدم المحض، فأنكرته المعرفة بتوحيد الله الوجودي، فيسمّى ﴿منكراً من القول وزوراً﴾.

وقسم لا يختصّ بالفرض، بل هي أمور ثابتة في نفس الأمر، موجودة في العلم، لازمة لذات الحقّ، لأنها صور للأسماء الغيبيّة المختصّة بالباطن من حيث هو ضدّ الظاهر، إذ للباطن وجه يجتمع مع الظاهر ووجه لا يجتمع معه.

وتختصّ الممكنات بالأوّل والممتنعات بالثاني. وتلك الأسماء هي التي قال، رضى الله عنه، في ﴿فتوحاته﴾: ﴿وأمّا الأسماء الخارجة عن الخلق والنَسَب فلا يعلمها إلّا هو لأنّه لا تعلّق لها بالأكوان﴾.

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That seeking is founded on the names the First and the Hidden, then by means of those two, the Last and the Manifest, since First and Hidden is for the existence of knowledge, and Last and Manifest is for actual existence. That which does not have existence in knowledge cannot have actual existence.

With respect to the possibility or impossibility of their existence, entities are divied into two types. The first is the possible entities and the second are the impossible entities, which are further subdivided into two types. The first are those that depend on a mental hypothesis such as God having a partner and the combining of contraries and contradictions in a specific instance and particular place, etc. These are imaginary matters the mind produces tainted by the imagination. The divine knowledge relates to this type by virtue of His knowledge of the intellect, the imagination and their requisites, such as the imagination and supposition of that which has neither existence nor actuality. It does not relate to them as if they have essences in the divine knowledge or forms of divine names, otherwise, this would imply a partner for God in actuality and existence.

The Shaykh, may God be please with him, writes in the seventy-third chapter of *al-Futūḥāt al-makkiyya*, while mentioning the saints who forbid indecency, "There is absolutely no partner for Him in existence. It is but a word appearing in the category of pure non-being. Recognition of ontological divine unity negates it, and that is why it is called, 'indecent words and calumny.'"[5]

The second type is not limited to supposition but are things established in actuality, existing in the divine knowledge, and inseparable from the divine Essence, because they are the forms of the unseen names specific to the hidden insofar as it is opposed to the manifest. This is because the hidden has an aspect that converges with the manifest and an aspect that does not.

The contingent beings are related to the first and the impossible beings are related to the second. These are the names he mentioned in the *Futūḥāt*, "As for the names outside of creation and relation, none knows them except He, because they have no connection with the world."

5 Qur'ān (*al-Mujādila*) 58:2.

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وإلى هذه الأسماء أشار النبي، صلى الله عليه وسلّم، بقوله: ﴿أو استأثرت به في علم غيبك﴾. ولمّا كانت هذه الأسماء بذواتها طالبة للباطن، هاربة عن الظاهر، لم يكن لها وجود في الظاهر، فصور هذه الأسماء وجودات علميّة، ممتنعة الاتصاف بالوجود العيني، ولا شعور لأهل العقل بهذا القسم، ولا مدخل للعقل فيه، والاطّلاع بأمثال هذه المعاني أنّما هو من مشكاة النّبوة والولاية والإيمان بهما.

فالممتنعات حقائق إلهية، من شأنها عدم الظهور في الخارج، كما أنّ من شأن الممكنات ظهورها فيه، وكل حقيقة ممكن وجودها وإن كانت - باعتبار ثبوتها في الحضرة العلميّة أزلًا وأبداً - ما شمّت رائحة الوجود، لكن باعتبار مظاهرها الخارجيّة كلها موجودة فيه، وليس شيء منها باقياً في العلم، بحيث لم توجد بعد، لأنها بلسان استعداداتها طالبة للوجود العيني. فلولم يعط الواهب الجواد وجودها، لم يكن الجواد جواداً، ولو أوجد بعضها دون البعض، مع أنّها كلها طالبة للوجود، يكون ترجيحاً بلا مرجّح.

وأفرادها لتوقّفها بأزمانها التي يعلمها الحقّ وقوعها فيها، تظهر من الغيب إلى الشهادة ظهوراً غير منقطع إلى انقراض النشأة الدنياويّة، وفي الآخرة أيضاً كما جاء في الحديث الصحيح: ﴿المؤمن إذا اشتهى الولد في الجنّة، كان حمله ووضعه وسنّه في ساعة واحدة كما يشتهي﴾. قال تعالى: ﴿وَ لَكُمْ فِيها ما تَشْتَهِي أَنْفُسُكُمْ وَ لَكُمْ فِيها ما تَدَّعُونَ نُزُلًا من غَفُورٍ رَحِيمٍ﴾.

والأعيان الممكنة ينقسم إلى الأعيان الجوهريّة والعرضيّة، والأعيان الجوهريّة كلها متبوعات والعرضيّة كلها توابع.

والجواهر ينقسم إلى بسيط روحاني، كالعقول والنفوس المجرّدة، وإلى بسيط جسماني، كالعناصر، وإلى مركّب في العقل دون الخارج، كالماهية الجوهريّة المركّبة من الجنس والفصل، وإلى مركّب فيهما كالمولدات ﴿ المواليد﴾ الثلاث.

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The Prophet mentioned these names by saying, "[By the names] You have reserved in the knowledge of Your Unseen."[6] Since these names by their essences solicit the Unseen, fleeing the manifest, they have no external existence. So the forms of these names only have existence in knowledge and cannot be described as having actual existence. The rationalists have no understanding of this category and the intellect has no share in it. Awareness of this type of reality is gained only through the lamp-niche of prophethood and sainthood, and faith in them.

The impossible entities are divine realities whose nature is the absence of external manifestation, just as it is in the nature of the possible entities to become manifest in it. Every reality, the existence of which is possible—even if established on the plane of [divine] knowledge pre-eternally and post-eternally—has not smelled the fragrance of existence. But from the perspective of their external loci of manifestation all exist in the external. None of them remain in the divine knowledge without coming into being.

This is because all of them seek actual existence by the tongue of their [existential] dispositions. Had the Bestower, the Magnanimous not endowed them with existence He would cease to be the Magnanimous, and if He engendered some and not others despite each seeking existence, it would result in the exercise of an arbitrary preference.

Its individuals, dependent on the time and occurrence of which God knows, appear from the Unseen to the Visible, without interruption until the cessation of the worldly plane. Likewise, [they appear] in the hereafter as mentioned in the sound hadith, "If the believer wishes for a son in paradise, his gestation, birth and teething occur the moment he wishes for it."[7] God says, "You will receive in whatever your souls' desire and whatever you ask for, a gift from the Forgiving and Merciful."[8]

The possible entities can be divided into the substantial and accidental entities. The substantial entities are all followed and the accidental entities follow.

The substantial entities are divided into simple spiritual [entities], such as intellects, immaterial souls, and the simple material [entities], such as the elements; or compound [entities] in the intellect and not the external world, such as substantial quiddities composed of genus and differentia, and compound [entities] in both, such as the three natural kingdoms.

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6 Majlisī, *Biḥār al-anwār*, 86:324. The Reserved Names (*al-asmā' al-musta'thara*) were mentioned earlier in chapter 2, note 27.

7 Majlisī, *Biḥār al-anwār*, 53:123.

8 Qur'ān (*Fuṣṣilat*) 41:31–32.

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وكل من الأعيان الجوهريّة والعرضيّة ينقسم إلى أعيان الأجناس العالية والمتوسّطة والسافلة. وكل منها ينقسم إلى الأنواع وهي إلى الأصناف وإلى الأشخاص: ﴿فَسُبْحَانَ الَّذِي﴾، ﴿وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾، ﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾.

فعالم الأعيان مظهر الاسم الأوّل والباطن المطلق، وعالم الأرواح مظهر الاسم الباطن والظاهر المضافين، وعالم الشهادة مظهر الاسم الظاهر المطلق والآخر من وجه، وعالم الآخرة مظهر الاسم الآخر المطلق.

ومظهر اسم الله الجامع لهذه الأربعة هو الإنسان الكامل، الحاكم في العوالم كلها، وعالم المثال مظهر الاسم المتولّد من اجتماع الظاهر والباطن، وهو البرزخ بينهما، والأجناس العالية مظاهر أمّهات الأسماء التي تشتمل الأسماء الأربعة عليها، والمتوسطة مظاهر الأسماء التي تحتها في المرتبة، والسافلة مظاهر الأسماء التي دونها في الحيطة والمرتبة .

وكذلك الأنواع الحقيقيّة مظاهر الأسماء التي تحت حيطة الأنواع الإضافيّة، وهي إن كانت بسيطة، يكون كل منها مظهراً لاسم خاصّ معيّن، وإن كانت مركّبة يكون كل منها مظهراً لاسم حاصل من اجتماع أسماء متعدّدة.

واشخاصها مظاهر رقايق الأسماء التي تحصل من اجتماع بعضها مع بعض، ومن هذه الاجتماعات يحصل أسماء غير متناهيّة، ومظاهر لا تتناهى.

ومن هنا يعلم سرّ قوله، تعالى: ﴿قُلْ لَوْ كَانَ الْبَحْرُ مِداداً لِكَلِماتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِماتُ رَبِّي وَ لَوْ جِئْنا بِمِثْلِهِ مَدَداً﴾. لأنّ كلماته تعالى هي أعيان الحقائق كلها، وكمالات الأسماء المشتركة مشتركة بين مظاهرها، بخلاف الأسماء المختصّة فإنّ كمالاتها أيضاً مختصّة.

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Each of the substantial and accidental entities can be further divided into entities of genus—high, middle and low. Each of them is further divided into types, kinds and individuals, so "Glory be to Him!"[9] "Your Lord is not oblivious to even an atom's weight from the heavens and the earth,"[10] "He is the Hearing, the Knowing."[11]

Thus, the world of Archetypes is the manifestation of the names the First and the absolute Hidden, whereas the world of spirits is the manifestation of the names the relative Hidden and the [relative] Manifest. The world of the Visible is the manifestation of the absolute Manifest and the Last, from one perspective, and the hereafter is the manifestation of the absolute Last.

The manifestation of the name *Allah*, inclusive of these four, is the Perfect Human, who governs all the worlds. The Imaginal World is the manifestation born from the convergence of the Manifest and the Hidden, and an isthmus between the two. The high genera (*al-ajnās al-ʿāliya*) are the manifestations of the Mothers of the Names, which include the four names, the middle genera are the manifestations of the names subordinate to them and the low genera are the manifestations of the names still further subordinate in comprehensiveness and degree.

Similarly, the real species (*al-anwāʿ al-ḥaqīqiyya*) are manifestations of the names that are under the dominion of the relational species (*al-anwāʿ al-iḍāfiyya*); if they are simple, each is a manifestation of a specific name, but if they are compound, each is a manifestation of a name derived from the combination of multiple names.

Their individuals are manifestations from the subtleties of the names which emerge from the combination of certain names with each other, and from these combinations, infinite names emerge; thus, manifestations are endless.

From this, the secret of His statement becomes clear, "Say, 'If the sea were ink for the words of my Lord, the sea would be spent before the words of my Lord are spent, though We brought another like it for replenishment.'"[12] This is because His words are the Archetypes of all realities and the perfections of shared names share their manifestations, unlike specific names, for their perfections are specific.

9 Qurʾān (*Yā Sīn*) 36:83.
10 Qurʾān (*Yūnus*) 10:61.
11 Qurʾān (*al-Anbiyāʾ*) 21:4.
12 Qurʾān (*al-Kahf*) 18:109.

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ولا بدّ أن تعلم أنّ كل ما هو موجود في الخارج وله صفات متعدّدة، فهو مظهر لها كلها، فإن كان يظهر منه في كل حين صفة منها، فهو مظهر تلك الصفة في ذلك الحين، كما أنّ الشخص الإنساني تارة يكون مظهر الرحمة، وتارة مظهر النقمة باعتبار ظهور الصفتين فيه، وإن كان يظهر فيه صفة معيّنة أو صفات متعدّدة دائماً فهو مظهر لها دائماً بحسبها.

فالعقول والنفوس المجرّدة من - حيث إنّها عالمة بمبادئها وما يصدر منها - مظاهر للعلم الإلهي وكتب الهية، والعرش مظهر الرحمن ومستواه، والكرسيّ مظهر الرحيم، والفلك السابع مظهر الرزّاق، والسادس مظهر العليم، والخامس مظهر القهّار، والرابع مظهر النور والمحيي، والثالث مظهر المصوّر، والثاني مظهر البارئ، والأوّل مظهر الخالق.

هذا باعتبار الصفة الغالبة على روحانيّة الفلك المنسوب إليه ذلك الاسم، فكلّما أمعنت النظر في المجودات، ظهر لك خصائصها تعرف أنّها مظاهر لها، والله الموفّق.

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It is necessary to know that everything that exists externally and has numerous attributes, is a manifestation of all of them, even if at each instant a different attribute is manifested, for it is the manifestation of that attribute at that moment. In the same way that a human being is a manifestation of mercy at one time and vengeance at another, both attributes are in him with respect to manifestation. If he manifests a specific attribute or numerous attributes permanently, he becomes the permanent locus of their manifestation accordingly.

The immaterial intellects and souls, given that they know their origin and what they emanate, they are the manifestations of divine knowledge and divine books. The Throne (*al-ʿarsh*) is the manifestation of the Merciful (*al-raḥmān*) and its settling place, the Pedestal is the manifestation of the Compassionate (*al-raḥīm*) and the seventh sphere is the manifestation of the Provider (*al-razzāq*), the sixth of the Omniscient (*al-ʿalīm*), the fifth of the Compeller (*al-qahhār*), the fourth of the Light (*al-nūr*) and Life-giver (*al-muḥyī*), the third of the Fashioner (*al-muṣawwir*), the second of the Engenderer (*al-bāriʾ*), and the first of the Creator (*al-khāliq*).[13]

This is in accordance with the dominant spiritual quality of the celestial spheres related to each name. Whenever you deepen your gaze into creation and its properties are revealed to you, you will realize that they are its manifestations. God is the author of success.

13 "The Throne – which is the first sensorial form, encompassing all others – is the station where the Merciful (*al-raḥmān*) settled (*istiwāʾ*), for it marks the point at which the self-disclosure of Being is made firmly and fully manifest. 'Mercy', then, is existence itself; and the 'Most Merciful' is God (*al-ḥaqq*) inasmuch as He is Being. Hence, wherever it appears [in the Qur'ān], 'settling' (*istiwāʾ*) is never predicated of any other Name." Qūnawī, *Fukūk*, 205, cited in Todd, *The Sufi Doctrine of Man*, 71.

"The Pedestal is a locus of manifestation (*maẓhar*) for the Guarded Tablet and falls under the sway of the Name 'the Compassionate' (*al-raḥīm*) even as the Throne falls under the sway of the Name 'the Most Merciful'. And just as the relative existential multiplicity hidden and solely conceptualized in the Sublime Pen becomes, through the divine [act of] writing, spiritually differentiated in the Guarded Tablet in conformity with the world of spirits, so does every statute (*ḥukm*) comprised summatively in the Throne become detailed in the Pedestal." Farghānī, *Mashāriq al-darārī*, 42, cited in Todd, *The Sufi Doctrine of Man*, 71.

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١ تنبيه

الأعيان من حيث إنّها صور علميّة لا توصف بأنها ﴿مجعولة﴾، لأنها حينئذ معدومة في الخارج، والمجعول لا يكون إلّا موجوداً، كما لا يوصف الصور العلميّة والخياليّة التي في أذهاننا بأنها ﴿مجعولة﴾، ما لم توجد في الخارج، ولوكانت كذلك لكانت الممتنعات أيضاً مجعولة، لأنها صور علميّة.

فالجعل أنّما يتعلّق بها بالنسبة إلى الخارج، وليس جعلها إلّا إيجادها في الخارج، لأنّ الماهية جعلت ماهية فيه، وبهذا المعنى تعلّق الجعل بها في العلم أولى، وحينئذ يرجع النزاع لفظياً، إذ لا يمكن أن يقال: إنّ الماهيات ليست بافاضة مفيض في العلم واختراعه، وإلّا يلزم أن لا يكون حادثة بالحدوث الذاتي.

لكنها ليست مخترعة كاختراع الصور الذهنية التي لنا إذا أردنا إظهار شيء لم يكن، ليلزم تأخّر الأعيان العلمية عن الحقّ في الوجود تأخراً زمانياً، بل علمه تعالى ذاته بذاته يستلزم الأعيان، من غير تأخّرها عنه تعالى في الوجود، فبعين العلم الذاتي يعلم تلك الأعيان، لا بعلم آخر كما توهّم من جعل علمه بالعالم عين العقل الأوّل، فافهم.

٢ تنبيه آخر

اعلم، أنّ للأعيان الثابتة اعتبارين: اعتبار أنّها صور الأسماء واعتبار أنّها حقائق الأعيان الخارجيّة، فهي بالاعتبار الأوّل كالابدان للأرواح، وبالاعتبار الثاني كالارواح للأبدان.

وللأسماء أيضاً اعتباران: اعتبار كثرتها واعتبار وحدة الذات المسمّاة بها كما مرّ. فباعتبار تكثّرها محتاجة إلى الفيض من الحضرة الإلهيّة الجامعة لها وقابلة له كالعالم.

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1 Comment

The Permanent Archetypes, being that they are intellectual forms, cannot be described as being "formed" (*majʿūla*), because they are non-existent externally and whatever is formed has existence, just as intellectual and imaginal forms in our minds cannot be described as being formed so long as they do not exist externally. If this were the case, the impossible entities would also be formed since they are intellectual forms as well.[14]

Being formed only applies to it in relation to the external, and its formation is its coming into external existence, since quiddities become quiddities in the [external]. That being said, formation of quiddities is more appropriately attached to knowledge, which is a terminological difference, since one cannot say that quiddities do not emanate or are invented in the divine knowledge, otherwise, they would not be originated essentially"

This is because quiddities are not invented in the way mental forms are invented in our minds when we want to manifest something that does not exist. This would entail an existential a temporal delay between God and the Archetypes in [His] knowledge, whereas His knowledge of His Essence by means of His Essence necessitates the Archetypes, without any delay in existence. With one and the same knowledge of His Essence, He knows those Archetypes, not by another form of knowledge, as some have surmised, who claim that His knowledge of the world is identical with the First Intellect. So understand!

2 Another Comment

Know that Permanent Archetypes have two aspects, that they are the forms of the divine names and that they are the realities of external entities. In the former, they are like bodies for spirits, and in latter they are like spirits for bodies.

The divine names also have two aspects, their multiplicity, and the Essential unity that describes them, as stated previously. From the aspect of multiplicity, they are in need of emanation from the divine presence that comprehends them and a recipient, such as the world.

14 This passage is similar to what Qūnawī writes in *Nuṣūṣ*, "Because the essences are known [to God] and their intelligible forms are determined in God's essential and eternal knowledge, it follows that they cannot possibly be created (*majʿūla*) owing to the impossibility of anything new arising in God's Essence, and the impossibility of His containing anything other than Himself, or of His being contained, not to mention other absurdities which are only too clear to those who consider the matter attentively. Qūnāwī, *Nuṣūṣ*, 75, cited in Todd, *The Sufi Doctrine of Man*, 91.

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وباعتبار وحدة الذات الموصوفة بالصفات، أرباب لصورها فيّاضة إليها.

فبالفيض الأقدس - الذي هو التجلّي بحسب أوّلية الذات وباطنيّتها - يصل الفيض من حضرة الذات إليها، وإلى الأعيان دائماً.

ثمّ بالفيض المقدّس - الذي هو التجلّي بحسب ظاهريّتها وآخريّتها وقابليّة الأعيان واستعداداتها -يصل الفيض من الحضرة الإلهيّة إلى الأعيان الخارجيّة.

وكل عين هي كالجنس لما تحتها، واسطة في وصول ذلك الفيض إلى ما تحتها من وجه، إلى أن ينتهي إلى الأشخاص، كواسطة العقول والنفوس المجرّدة إلى ما تحتها مما في عالم الأكوان والفساد، وإن كان يصل الفيض إلى ما له وجود من الوجه الخاصّ، الذي له مع الحقّ بلا واسطة.

والأعيان من حيث إنّها أرواح للحقائق الخارجيّة ولها جهة المربوبيّة والربوبيّة، تقبل الفيض بالأُولى، وتربّ صورها الخارجيّة بالثانيّة. فالأسماء مفاتيح الغيب والشهادة مطلقاً، والأعيان الممكنة مفاتيح الشهادة.

ولما كان الفيض عليها وعلى الأسماء كلها، من حضرة الجمع من غير انقطاع بحسب استعداداتها، نسب الشيخ، رضى الله عنه، في الكتاب، الفيض مطلقاً إلى حضرة الجمع، والقابليّة إلى الأعيان وإن كانت هي أيضاً فيّاضة إلى ما تحتها من الصور من حيث ربوبيّتها.

فلا يتوهّم متوهّم أنّ الأعيان لها جهة القابلية فقط، والأسماء لها جهة الفاعليّة فقط. وأنّ الأسماء ينقسم إلى ما له التأثير وإلى ما له التأثّر، فيجعل البعض منها فاعلًا مطلقاً، والآخر قابلًا مطلقاً، والله أعلم.

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From the aspect of the unity of the Essence described by the attributes, they are the lords of their forms, effusing upon them.

Through the Holiest Emanation—which is the theophany of the Essence with respect to its initial and hidden aspect—the emanation always reaches the Permanent Archetypes from the Essence.

Then, through the Holy Emanation—which is the theophany of the Essence with respect to its last and manifest aspect, and according to the receptivity and capacity of the Permanent Archetypes—the emanation reaches the external entities from the divine presence.

Every Archetype is like a genus to that which is below it, in a sense, an intermediary for the [divine] emanation reaching what is below until it reaches individuals. Similarly, the immaterial intellects and souls are intermediaries for that which is below them in the world of Generation and Corruption (*al-kawn wa-l-fasād*),[15] even if emanation reaches all existent things through the particular aspect it has with God, without intermediary.

Given that the Archetypes are the spirits of outward realities, they have an aspect of servitude and [an aspect of] lordship, servitude and lordship, receiving divine emanation in the former and nurturing their forms in the latter. The divine names are the absolute Keys of the Unseen and Visible, while the contingent entities are the Keys of the Visible.

Since the Archetypes and names unceasingly receive emanation from the presence of divine comprehensiveness (*haḍra al-jamʿ*) in accordance with their receptivities, the Shaykh, in his book, has attributed emanation absolutely for the presence of divine comprehensiveness and receptivity to the Archetypes, even though the Archetypes, from the aspect of lordship, emanate the forms subsumed below them.

Thus, it should not be imagined that the Archetypes have only receptivity and the names have only activity. The divine names are also subdivided into those that exert effect and those that receive it; some are absolutely active and others are absolutely passive. God knows best.

15 A term borrowed from Pythagoras, the Brethren of Purity (*Ikhwān al-Ṣafāʾ*) in their *Epistles* defined it as the sublunary region which is always subject to change, including the elemental plane. Aristotle also wrote a work on Generation and Corruption. See Nasr, *Islamic Cosmological Doctrines*, 84. See also al-Kindī, *Rasāʾil al-Kindī al-falsafiyya*, ed. A. H. Muhammad, 214–37.

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٣ هداية للناظرين

الماهيات كلها وجودات خاصّة علميّة، لأنها ليست ثابتة في الخارج منفكّة عن الوجود الخارجي، ليلزم الواسطة بين الموجود والمعدوم، كما ذهبت إليه المعتزلة، لأنّ قولنا: ﴿الشيء إمّا أن يكون ثابتاً في الخارج وإمّا أن لا يكون﴾، بديهي. والثابت في الخارج هو الموجود فيه بالضرورة، وغير الثابت هو المعدوم، وإذا كان كذلك، فثبوتها حينئذ منفكّة عن الوجود الخارجي في العقل، وكل ما في العقل من الصور فائضة من الحقّ، وفيض الشيء من غيره مسبوق بعلمه به، فهي ثابتة في علمه تعالى، وعلمه وجوده، لأنه ذاته.

فلوكانت الماهيات غير الوجودات المتعيّنة في العلم، لكان ذاته تعالى محلا للأمور المتكثّرة، المغايرة لذاته تعالى حقيقة، وهو محال.

وما يقال: ﴿بأنّا نتصوّر الماهية مع ذهولنا عن وجودها﴾، أنّما هو بالنسبة إلى الوجود الخارجي، إذ لو نذهل عن وجودها الذهني، لم يكن في الذهن شيء أصلاً.

ولو سلّم ذهولنا عن وجودها الذهني، مع عدم الذهول عنها لا يلزم أيضاً أنّها يكون غير الوجود مطلقاً لجواز أن يكون الماهية وجوداً خاصّاً يعرض لها الوجود في الذهن، وهو كونها في الذهن، كما يعرض لها في الخارج وهو كونها في الخارج، فيحصل الذهول عن وجودها في الذهن، ولا يحصل عنها. والوجود قد يعرض لنفسه باعتبار تعدّده كعروض الوجود العام اللازم للوجودات الخاصة.

والحقّ ما مرّ من أن الوجود يتجلّى بصفة من الصفات فيتعيّن ويمتاز عن الوجود المتجلّى بصفة أُخرى فيصير حقيقة ما من الحقائق الأسمائيّة. وصورة تلك الحقيقة في علم الحقّ تعالى هي المسمّاة بـ﴿الماهية﴾ و﴿العين الثابتة﴾، وإن شئت قلت، تلك الحقيقة هي الماهية فإنّه أيضاً صحيح.

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3 Guidance for the Observers[16]

The quiddities are all specific existents in knowledge. The fact they do not exist externally and are separated from outward existence implies that there is an intermediary between the existent and the non-existent, as held by the Mu'tazilites. Our saying, "A thing either subsists externally, or it does not," is self-evident. That which subsists externally necessarily exists, and that which does not subsist is non-existent. That being the case, then its subsistence (*thubūt*) is divested of external existence in the intellect and whatever forms exist in the intellect emanate from God. The emanation of a thing from something other than itself is preceded by God's knowledge of it, subsisting in the knowledge of God, for His knowledge is His Being because it is the Essence.[17]

If it were the case that quiddities were not existential realities in the divine knowledge, the divine Essence would be the locus of multiplicity, contrary to the reality of the Essence, which is impossible.

When it is said, "We conceive of quiddity while being unaware of its existence," this is only in relation to external existence, for if we became unaware of its mental existence, there would not remain anything in the mind at all.

If, however, we were to accept being unaware of its mental existence, while remaining mindful of [external] existence, it also does not necessitate that it does not exist. This is because quiddity is a specific kind of existence superadded to existence in the mind. It exists in the mind, in the same way that it is superadded to existence externally, being present externally. Being unaware of the [concept] of its existence in the mind does not affect its real existence. Existence may be superadded to itself, given its multiplicity, as in the case of general existence being superadded to specific existences.

The truth of the matter, as mentioned earlier, is that Being manifests through attributes, each manifestation becoming individuated and distinguished from another by some of its attributes and each reality becomes a reality of the divine names. The forms of those realities in the divine knowledge are called quiddity, or Permanent Archetype, or if you like you can say *that* reality is quiddity, which would also be correct.

16 Referring to the speculative thinkers and rationalists.

17 As mentioned in the first chapter, gradation and distinction in Being arise from the manifestations of Being and the pervasiveness of the reality of Being, not within the essential nature of Being. The closer the manifestation is to the degree of Singularity, the more complete its manifestation. This gradation occurs on the plane of quiddities or the Permanent Archetypes.

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وهذه الماهية لها وجود خارجي في عالم الأرواح، وهو حصولها فيه، ووجود في عالم المثال، وهو ظهورها في صورة جسدانيّة، ووجود في الحسّ وهو تحقّقها فيه، ووجود علمي في أذهاننا، وهو ثبوتها فيه. ومن هنا قيل: إنّ الوجود هو الحصول والكون.

وبقدر ظهور نور الوجود بكمالاته في مظاهره، تظهر تلك الماهيات ولوازمها تارة في الذهن، وأُخرى في الخارج، فيقوى ذلك الظهور ويضعف بحسب القرب من الحقّ والبعد عنه، وقلّة الوسائط وكثرتها وصفاء الاستعداد وكدره، فيظهر للبعض جميع الكمالات اللازمة لها، وللبعض دون ذلك.

فصور تلك الماهيات في أذهاننا هي ظلالات تلك الصور العلميّة، الحاصلة فينا بطريق الانعكاس من المبادي العاليّة، أو بظهور نور الوجود فينا بقدر نصيبنا من تلك الحضرة، لذلك صعب العلم بحقائق الأشياء على ما هي عليه الا من تنوّر قلبه بنور الحقّ وارتفع الحجاب بينه وبين الوجود المحض، فإنه يدرك بالحقّ تلك الصور العلمية على ماهي عليه في أنفسها، ومع ذلك بقدر إنيّته يحجب عن ذلك، فيحصل التميّز بين علم الحقّ بها، وبين علم هذا الكامل. فغاية عرفان العارفين إقرارهم بالعجز والتقصير وعلمهم برجوع الكل إليه، وهو العليم الخبير.فإن علمت قدر ما سمعت فقد أُوتيت الحكمة: ﴿وَ من يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً﴾.

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This quiddity has external existence in the spiritual world,[18] occurring (*ḥuṣūl*) therein; an existence in the Imaginal World, manifesting (*ẓuhūr*) in corporeal form; an existence in the sensory realm, becoming realized (*taḥaqquq*) therein; and an existence in our minds, subsisting (*thubūt*) therein. Thus, it is said that existence is "ocurring (*ḥuṣūl*) and becomming (*kawn*)."

According to the manifestation of the light of Being and its perfections in its manifestations, quiddities and their perfections appear in the mind at times, and externally at other times. That manifestation is either strong or weak depending on its proximity to God, the paucity or multitude of intermediaries and the purity of receptivity or lack thereof. Thus, for some, every perfection pertaining to it is manifested, while for others it is not.

The forms of quiddities in our mind are shadows of the forms in [divine] knowledge that occur in us reflecting their sublime origins, or the manifestation of the light of Being in us, according to our share in that [divine] presence.[19] For this reason, it is difficult to obtain knowledge of the realities of things, as they truly are, except by one whose heart is illuminated by the light of God and the veil between him and pure Being is lifted. Consequently, through God he perceives those forms of [divine] knowledge as they truly are. Nevertheless, he is veiled from them in proportion to his selfhood, distinguishing between God's knowledge of them and the knowledge of this perfected individual.

Thus, the utmost gnosis of the gnostics is their confession of inadequacy and deficiency, knowing that everything returns to Him and that He is the Omniscient, the Aware.If you have understood some of what has preceded, then you have been given wisdom. "Whoever is given wisdom has been given a great good."[20]

18 The Intellectual world.

19 Ibn al-ʿArabī begins the *Fuṣūṣ al-ḥikam* with the idea that God created man to reflect the divine realities in him. He reiterates this point in the first chapter of *Naqsh al-fuṣūṣ*, his own distillation of the *Fuṣūṣ*, saying, "Know that the divine names necessitate by their essences the existence of the world. Thus, God engendered the world as a harmonious body and made its spirit Adam. What I mean by 'Adam' is the existence of the human world. He taught him all the divine names. As the spirit is the commander of the bodily powers, the divine names are like those powers in the Perfect Human. For this reason, it is said that the world is the Great Man but with man within it. Man was the epitome of the divine presence so He selected him to be [His] form, saying, 'God created Adam in His own form,' or in another tradition, 'in the form of the Merciful.'" Ibn al-ʿArabī, *Naqsh al-fuṣūṣ*, 394.

20 Qurʾān (*al-Baqara*) 2:269.

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٤ تتميم

الأعيان من حيث تعيّناتها العدميّة، وإمتيازها من الوجود المطلق، راجعةٌ إلى العدم، وإن كانت باعتبار الحقيقة والتعيّنات الوجوديّة عين الوجود. فإذا قرع سمعك من كلام العارفين: ﴿أن عين المخلوق عدم والوجود كلّه لله﴾، فتلقَّ بالقبول، فإنّه يقول ذلك من هذه الجهة.

كما قال أمير المؤمنين، عليه السلام: سر الأنبياء و المرسلين - صلوات الله عليهم- في حديث كميل- رضي الله عنه: ﴿صحوالمعلوم مع محوالموهوم﴾. وأمثال ذلك كثيرة في كلامهم.

والمراد من قولهم: ﴿الأعيان الثابتة في العدم﴾ أو ﴿الموجودة من العدم﴾، ليس أنّ العدم ظرف لها، إذ العدم لا شيء محض، بل المراد أنّها حال كونها ثابتة في الحضرة العلميّة متلبّسة بالعدم الخارجي، موصوفة به فكأنّها كانت ثابتة في عدمها الخارجي ثم ألبس الحقّ خلعة الوجود الخارجي إيّاها فصارت موجودة، والله اعلم.

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4 Closing

With respect to their individuations of non-being and distinction from Absolute Being, the Archetypes return to non-being, although with respect to their reality and existential individuations, they are identical with Being. Thus, if you hear the gnostics say, "The created itself is non-being, and all existence belongs to God," then accept it, for his statement relates to this aspect.

Similarly, Amīr al-Muʾminīn, peace be upon him, in the hadith of Kumayl states that the secret of the prophets and messengers, peace be upon them all, is "the effacement of speculation (*maḥw al-mawhūm*) when the Known becomes evident (*ṣaḥw al-maʿlūm*)."[21] There are many other examples in their statements.

Their statement, "The Permanent Archetypes are in non-being," or "exist in non-being," does not mean that non-being is a vessel for them, since non-being is absolute nothingness. Instead, what is meant is that while they exist on the plane of divine knowledge, they are clothed in external non-existence and qualified by it. It is as if they subsist in their external non-existence, then God clothes them in a garment of outward existence, so they become existent. God knows best.

21 Kumayl b. Ziyād asked Amīr al-Muʾminīn (Imām ʿAlī b. Abī Ṭālib), "O my lord and my master, what is Reality (*al-ḥaqīqa*)?" He [ʿAlī] upon him be peace replied, "What have you to do with Reality?" So Kumayl replied, "Am I not your confidant (*ṣāhib sirrika*)?" He replied, "Yes, but whatever overflows from me will sprinkle upon you." Kumayl said, "Can someone like you frustrate the petitioner?" The Imām then said, "Reality is the unveiling of the splendors of divine Majesty (*subuḥāt al-jalāl*) to which no allusion is possible (*min ghayr al-ishāra*)." Kumayl said, "Tell me more!" He said, "It is the effacement of speculation (*maḥw al-mawhūm*) when the Known becomes evident (*saḥw al-maʿlūm*)." Kumayl said, "Tell me more!" He said, "It is the tearing of the veil (*al-sitr*) through the triumph of the secret (*ghalabat al-sirr*)." Kumayl said, "Tell me more!" He said, "It is the attraction (*jadhb*) of the Singularity (*al-aḥadiyya*) to divine Oneness (*al-tawḥīd*)." Kumayl said, "Tell me more!" He said, "It is a Light (*nūr*) radiating from the Dawn of Eternity (*subḥ al-azal*), its traces (*āthār*) beaming upon the Temples of Divine Unity (*hayākil al-tawḥīd*)." Kumayl said, "Tell me more!" He said, "Extinguish the lamp (*al-sirāj*) for the dawn (*al-subḥ*) has arrived!" See Āmulī, *Jāmiʿ al-asrār*, 170, and *al-Muqaddamāt min kitāb naṣṣ al-nuṣūṣ*, 440; Amilī, *Kashkūl*, ed. M.S. al-Nasirī, 2:219–20.

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الفصل الرابع

في الجوهر والعرض على طريقة أهل الله

اعلم، أنّك إذا أمعنت النظر في حقائق الأشياء، وجدت بعضها متبوعة مكتنفة بالعوارض، وبعضها تابعة لاحقة لها، والمتبوعة هي الجواهر والتابعة هي الاعراض، ويجمعهما الوجود إذ هو المتجلي بصورة كل منهما.

والجواهر متّحدة في عين الجوهر، فهو حقيقة واحدة، هي مظهر الذات الإلهيّة من حيث قيّوميتها وحقيقتها، كما أنّ العرض مظهر الصفات التابعة لها. ألا ترى: كما أنّ الذات الإلهيّة لا تزال محتجبة بالصفات، فكذلك الجوهر لا يزال مكتنفاً بالأعراض.

وكما أنّ الذات مع انضمام صفة من صفاتها، اسم من الأسماء، كلّية كانت أو جزئيّة، كذلك الجوهر، مع انضمام معنى من المعاني الكلّية إليه يصير جوهراً خاصّاً، مظهراً لاسم خاصّ من الأسماء الكلّية بل عينه، وبانضمام معنى من المعاني الجزئيّة يصير، جوهراً جزئياً كالشخص. وكما أنّه من اجتماع الأسماء الكليّة تتولّد أسماء أُخر، كذلك من اجتماع الجواهر البسيطة تتولّد جواهر أُخر مركّبة منها.

وكما أنّ الأسماء بعضها محيطة بالبعض كذلك الجواهر بعضها محيطة بالبعض، وكما أنّ الأمّهات من الأسماء منحصرة، كذلك أجناس الجواهر وأنواعها منحصرة، وكما أنّ الفروع من الأسماء غير متناهية كذلك الاشخاص أيضاً غير متناهية.

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CHAPTER 4

Substance and Accident According to God's Folk

If you deepen your gaze at the realities of things you will find that some are antecedent, surrounded by accidents, and some are subsequent and attached. The antecedents are substances and the subsequent are accidents and both are joined together by existence since it manifests itself in the form of each.[1]

[All] substances are united in the quintessence of substance, as such, which is a single reality, and it is the manifestation of the divine Essence, with respect to its universally sustaining nature and reality, in the same way that accidents are manifestations of the names that are subordinate to the Essence. Do you not see that the divine Essence remains veiled by the names? Likewise, substance remains enveloped in accidents.

Just as the Essence through association with an attribute becomes a [divine] name, be it universal or particular, similarly, substance, as such, through the association of a universal meaning becomes a specific substance and a manifestation of a specific name from among the Universal Names; rather it is identical with it. Through the association of a specific meaning becomes a partial substance such as an individual.

Just as the combining of universal names engenders other names, the combining of simple substances engenders other substances composed of them. Just as some names encompass other names, some substances encompass others. Just as the Mothers of the Names are finite, the genera of substances and their species are finite. Just as the branches of the names are infinite, the entities are likewise infinite.

1 The categories of substance are five: matter, form, body, soul and intellect; and the categories of accidents are nine: quantity, quality, place, time, position, possession, relation, action and affection. However, Qayṣarī defines substance as the reality of Being although Being *qua* Being is neither substance nor accident. Ibn al-ʿArabī writes, "The heavens is the higher world and the earth is the lower. There exists only the high and the low, which is of two types: a world that is self-subsisting and a world that is not. Substances and bodies are self-subsisting and qualities and colors are engendered, which are attributes and accidents. The worlds of bodies and substances only subsist through engendering accidents within them." *Futūḥāt,* 2:207. See also Chittick, *The Self-Disclosure of God*, 241.

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وتسمّى هذه الحقيقة في اصطلاح أهل الله بـ﴿النَفَس الرحماني﴾ و﴿الهيولى الكلّية﴾، وما تعيّن منها وصار موجوداً من الموجودات بـ﴿الكلمات الإلهيّة﴾.

فإن اعتبرت تلك الحقيقة من حيث جنسيتها - التي تلحقها بالنسبة إلى الأنواع التي تحتها - فهي طبيعة جنسيّة.

وإن اعتبرت من حيث فصليّتها التي بها يصير الأنواع أنواعاً، فهي طبيعة فصليّة، إذ حصّة منها مع صفة معيّنة، هي المحمولة على النوع بهو هو لا غيرها.

وإن اعتبرت من حيث حصصها المتساوية في أفرادها الواقعة تحتها، أو تحت نوع من أنواعها على سبيل التواطؤ، فهي طبيعة نوعية،فالجنسيّة والفصليّة والنوعيّة من المعقولات الثانيّة اللاحقة إيّاها.

فالجوهر بحسب حقيقته عين حقائق الجواهر البسيطة والمركّبة، فهو حقيقة الحقائق كلها تنزّل من عالم الغيب الذاتي إلى عالم الشهادة الحسيّة، وظهر في كل من العوالم بحسب ما يليق بذلك العالم، وفيه أقول:

حقيقة ظهرت في الكون قدرتها فأظهرت هذه الأكوان والحجبا
تنكّرت بعيون العالمِين كما تعرّفت بقلوب عُرَّف أدبا

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This reality in the terminology of God's Folk, is called the Breath of the Merciful (*al-nafas al-raḥmānī*),[2] and the Universal Prime Matter (*hayūlā al-kulliyya*),[3] and that which becomes individuated and enters existence is called the divine words (*al-kalimāt al-ilāhiyya*).[4]

If this reality is viewed with respect to its genus, which is related to the species subsumed under it, then it is called the natural genus (*ṭabīʿa jinsiyya*).

If it is viewed with respect to differentia, through which species become species, it is called the natural differentia (*ṭabīʿa faṣliyya*), since it is a part of it, in addition to a specific attribute carried over to the species, insofar as it is what it is, and not something else.

If it is viewed with respect to its shares occurring equally in its individuals, or within a species, uniformly, it is called the natural species (*tabīʿa nawʿiyya*). The genus, differentia and species are secondary intelligibles (*al-maʾqūlāt al-thāniya*) related to them.

The essence of substance is identical with simple and compound substances, for it is the ultimate reality descended from the Unseen world of the Essence to the visible sensible world, and manifests in each realm to the extent of what is appropriate for that world.

A reality that displays its power in creation
Then manifests these worlds and veils

Disguised from the eyes of the worlds, but
Known by the hearts of the gnostics through etiquette

2 This term is derived from the Prophetic hadith, "I find the Breath of your Lord coming from the direction of Yemen" (Ibn Hanbal, *Musnad*, vol. 2, no. 541). Ibn al-ʿArabī's version is slightly different, using the term "Breath of the Merciful" (*nafas al-raḥmānī*) instead of "your Lord." This metaphor is used to describe the creative process and God's engendering of creation. He writes, "God described Himself as having a Breath. It is His emergence from the Unseen and manifesting the letters in Visible. The letters are containers for meanings which are the spirits of the letters." *Futūḥāt,* 3:94. "So the entities in Breath of the Merciful like letters formed from the breath of the human being." Ibn al-ʿArabī, *Futūḥāt*, 2:395. Qayṣarī writes in his commentary on the *Fuṣūṣ*, "If the Breath of the Merciful is realized externally and individuated, it is called substance."

3 Also referred to as Expansive Being (*al-wujūd al-munbaṣiṭ*).

4 Kāshānī writes, "Word refers to reality, essence, Permanent Archetype or any other individuation of God. Kāshānī, *Laṭāʾif al-iʿlām*, 486. The divine words are the ontological realities of creation. Since every form in the cosmos is an accident for substance and both substance and accident are forms of manifestation of Being itself, it is through the individuation of the Breath that these realities are formed and enter into existence.

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فالخلق كلهم أستار طلعتها والأمر أجمعهم كانوا لها نقبا
ما في التستّر بالأكوان من عجب بل كونها عينها ممّا ترى عجبا

وليس انضمامه إلى المعاني الكلّية أو الجزئيّة إلّا ظهوره فيها وتجلّيه بها، تارة في مراتبه الكلّية، وأخرى في مراتبه الجزئيّة، فهو الذات الواحدة بحسب نفسه المتكثّرة بظهوراته في صفاته، وهي بحسب حقائقها لازمة لتلك الذات وإن كانت من حيث ظهورها متوقّفة على اعتدال تكون عنده بالفعل.

فكل ما في فرد بالفعل أو بالقوّة وقتاً ما، أو دائماً، من اللوازم والصفات، فهو فيها غيب، إذ كل ما يظهر فهو قبل ظهوره فيه بالقوّة والشدّة والألم يمكن ظهوره.

والجوهر لا جنس له ولا فصل فلا حدّ له، وما ذكر من التعريف فهو رسم له لا حدّ حقيقي. ولما كانت التجلّيات الإلهيّة المظهرة للصفات متكثّرة بحكم ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ صارت الأعراض متكثّرة غير متناهيّة، وإن كانت الأمّهات منها متناهيّة.

وهذا التحقيق ينبّهك على أنّ الصفات من حيث تعيّناتها في الحضرة الأسمائيّة حقائق متميزة بعضها عن بعض، وإن كانت راجعة إلى حقيقة واحدة مشتركة بينها من وجه آخر، كما أنّ مظاهرها حقائق متمايزة بعضها عن بعض، مع كونها مشتركة في العرضيّة، لأنّ كل ما في الوجود دليل وآية على ما في الغيب.

١ تنبيه بلسان اهل النظر

اعلم، أنّ الممكنات منحصرة في الجواهر والأعراض، والجوهر عين الجواهر في الخارج، وامتياز بعضها عن البعض بالأعراض اللاحقة له.

وذلك لانّ الجواهر كلها مشتركة في الطبيعة الجوهريّة وممتازة بعضها عن بعض بامور غير مشتركة.فتلك الأمور المميّزة خارجة عن الطبيعة الجوهريّة فيكون أعراضاً.

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So creation is a curtain for its countenance
And all affairs are veils for its face

Its concealment by creation is of no surprise
But its oneness with it is what you find wondrous

Its association with universal or particular meanings is simply its manifestation in them and theophany through them, sometimes in its universal degrees and sometimes in its particular degrees. [Substance] is a singular essence with respect to itself, but multiple with respect to its manifestations in its attributes, which, with respect to their realities, are concomitant with that essence, although, with respect to their manifestation, they depend on a balance that it has in actuality.

Every individual, in actuality or in potential, at a given time or permanently, among the requisites and attributes, are hidden in it. Since whatever becomes manifest exists within it before its manifestation in potentiality, otherwise it could not be manifested

Substance has neither genus, differentia, nor definition, since what has been mentioned by way of definition is descriptive, and not a true definition.

Since divine theophanies manifest numerous attributes according to the principle, "Every day He is in a [new] state [of being],"[5] accidents become multiple and infinite, even if their Mothers are finite.

This point informs you that the attributes with respect to their individuations in the presence of the divine names have realities distinct from one another, even though they return to a single reality shared between them from another perspective, just as their loci of manifestation are distinct realities from one another, despite sharing accidentality. This is because everything in existence is evidence and a sign for that which is in the Unseen.

1 Comment in the Language of the Rationalists

Know that the contingent entities are limited to substances and accidents. Substance is identical with substances externally, and distinction between them is through the accidents related to each.

This is because all substances share their nature as substances and are distinguished from one another by that which is not shared. These distinguishing qualities are outside of their nature as substances so they are accidents.

5 Qur'ān (*al-Raḥmān*) 55:29.

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لا يقال: لم لا يجوز أن يكون الجوهر عرضاً عاماً لها؟

لأنا نقول: العرض العام أنّما يغاير أفراد معروضه في العقل لا في الخارج، فهو بالنظر إلى الخارج عين تلك الأفراد وإلّا لا يكون محمولًا عليها بهو هو، وهو المطلوب.

وأيضاً، لوكانت الطبيعة الجوهريّة عرضاً عاماً خارجاً عن الجواهر في الخارج، لكانت الحقائق الجوهريّة غير جواهر في أنفسها وذواتها، من حيث أنّها معروضة لها، إذ العارض غير المعروض ضرورة.

وأيضاً، إن كانت تلك الطبيعة موجودة بوجود غير وجود أفرادها، لكانت كالأعراض، فلا يحمل عليها بالمواطاة، ولكان انعدام الطبيعة الجوهريّة غير موجب لانعدامها، لكونها خارجة عنها، وانعدام اللازم البيّن ليس موجباً لانعدام ملزومه، بل علامة له، كما مرّ في الوجود.

وإن لم يكن موجودة لكانت الأفراد الجوهريّة غير جواهر في الخارج لعدم الجوهريّة فيه، وهو محال.

وإن كانت موجودة بعين وجود الجواهر فهي عينها في الخارج وهو المطلوب.

وأيضاً، لولم يكن الجوهر عين كل ما يصدق عليه من الجزئيات في الخارج حقيقة، لا يخلو: إمّا أن يكون داخلًا في الكل فيلزم تركب الماهية من جواهر غير متناهية، إن كان فصلها جواهر، لكونها داخلًا في فصلها أيضاً لجوهريّته ودخول الجوهر فيه، ويلزم أن لا يكون شيء من الجواهر بسيطاً.

أو تركّب الماهية من الجوهر والعرض، إن كان فصلها عرضاً فيكون الماهية الجوهريّة عرضيّة.

أو داخلًا في البعض دون البعض، فيلزم أن يكون البعض المعروض له في حدّ ذاته - مع قطع النظر عن عارضة - غير جوهر.

أو خارجاً عن الكل، وهو أشدّ استحالة من الثاني بعين ما مرّ.

فتعيّن أن يكون عين أفراده في الخارج، فالامتياز بينها بالأعراض الخاصّة، إذ لا يجوز أن يكون المميّز نفسه ولا فرداً من أفراده.

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It cannot be said, why is it not permissible for substance, as such, to be a general accident for substances?

Because we respond that the general accident differentiates its individual loci only intellectually and not externally, whereas externally, it is identical with its individual. Otherwise, the general accident cannot be predicated of them as they truly are, and this is the desired conclusion.

Furthermore, if their nature as substances were a general accident separate from the substances externally, substantial realities would not be substances in and of themselves insofar as they are the loci of accidentals; since by definition, accidentals cannot be the loci of attachment.

Additionally, if this nature were to exist by means of an existence other than that of its separate instances, it would resemble accidents, which would not allow congruent (*muwāṭāt*) predication of its instances, and the non-existence of the nature as substance would not necessitate the non-existence of its individual instance because of its being separate from it. However, the non-existence of a apparent accompanying attribute does not necessitate the non-existence of its locus, rather it is only an indication of it, as mentioned in the [chapter of] Being.

If the nature as substance did not exist as such, the individual instances of substances would be different from it externally, because of the non-existence of the nature of substance itself; this is impossible.

If, however, the individual instance exists through the same existence as the substances, it is identical with it externally, and this is the desired conclusion.

In addition, if the substance were not identical to the particularities to which it could be correctly attributed externally, it would be either included in it entirely, resulting in the compounding of quiddities of substance, ad infinitum, if the differentia were a substance. This is because substance partakes in the differentia, and its inclusion in it necessitates that no substance is simple.

Or, it would be a compound quiddity composed of substance and accident whereby the differentia is an accident. In this case, the substantial quiddity would partake of accidentality.

Or, it would be included in some to the exclusion of others, necessitating that certain of its loci in and of itself—irrespective of its accidents—is not a substance. Or, it is completely outside of being a substance, resulting in a greater impossibility than the previous case, which was mentioned earlier. So it is identical to its individuals externally and the distinction between them is through specific accidents, for it is not permissible that the distinguisher be itself or one of its individuals.

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لا يقال: لوكانت الأعيان الجوهريّة مختلفة بالأعراض المعينة لها فقط، لما كانت بذواتها ممتازة، بل مشتركة كاشتراك الافراد الانسانيّة في حقيقة واحدة.

لأنا نقول: الجواهر كلها مشتركة في الحقيقة الجوهريّة، كاشتراك أفراد النوع في حقيقة ذلك النوع، أو الامتياز بينها بذواتها بعد حصول ذواتها. والأنواع لا تصير انواعاً الا بالأعراض الكلّية اللاحقة للحقيقة الجوهريّة، كما لا يصير الأشخاص أشخاصاً إلّا بالأعراض الجزئيّة اللاحقة للحقيقة النوعيّة.

ألا ترى أنّ الحيوان يلحقه النطق، فيصير به إنساناً. ويلحقه الصهيل. فيصير به فرساً. ويلحقه النهيق فيصير به حماراً، وكل منها عرض. فإذا أريد أن يحمل بالمواطاة، احتيج إلى الاشتقاق، فقيل: ﴿الإنسان حيوان ناطق﴾ و﴿الفرس حيوان صاهل﴾. فالنطق محمول بالاشتقاق، والناطق محمول بالمواطاة.والشيء الذي له النطق - المفهوم من الناطق هو بعينه الحيوان الذي في الوجود الإنساني، وإن كان أعمّ منه في العقل لذلك يحمل بهو هو. فما ثَمّ غير الحيوان والنطق.

فعلم أنّ التركيب المعنوي أنّما هو بين الطبيعة الحيوانيّة والطبيعة النطقيّة لا غير، والأوّل مشترك والثاني غير مشترك، ولا يلزم تركب الجوهر من الجوهر والعرض لأنّ ما له النطق هو الجوهر لا المركب كالشخص.

والفرق بين المعاني المنوّعة والمشخّصة بأنّ الأولى انضمام الكلّي إلى الكلّي، فلا يخرجه عن كلّيته، والثانية انضمام الجزئي بالكلّي، فيخرجه عنها.

والعرض العامّ ما يشمل حقيقتين فصاعداً، والخاصّة ما يختصّ بحقيقة واحدة. الأوّل كالمشي والإحساس، والثاني كالنطق والضحك. وما له المشي المعبر عنه بالماشي المسمّى بالعرض العام، وما له الضحك المعبر عنه بالضاحك المسمّى بالخاصّة عند أهل النظر هو عين الحيوان والإنسان في الوجود لا أمر زائد عليهما خارج منهما وإن كان بحسب المفهوم أعمّ منهما.

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It cannot be said that if entities of substances differed only with respect to their accidents, they would not differ in their essences as well, but would be shared in the way that individual humans share a single reality [humanness]. We respond that all substances share the reality of substantiality, just as the individuals of a species share the reality of the species. The distinction between their essences follows their acquiring their essences since a species does not become a species except by universal accidentals attached to the reality of the substance, just as an individual does not become an individual except by particular accidentals attached to the reality of the species.

Do you not see that when speech[6] is associated with an animal it is called a human, and when neighing is associated with it, it is called a horse, and when braying is associated with it, it is called a donkey. Each quality is an accidental. Thus, if one wishes to predicate congruently, he must use a derivation, so as to say, "A human is a speaking animal," and a "horse is a neighing animal." Speech is predicated through its derivation since "speech" is predicated congruently. That which possesses speech, meaning speaker, is identical with the animal which is in the existence of man, even if [animal] is more general than man. For this reason, [speech] is predicated of [animal] insofar as it is what it is; there is nothing other than animality and speech.

Therefore, it is known that the conceptual compound is only between the nature of animality and the nature of speech and nothing else. The former is shared and the latter is not.

This does not necessitate in the composition of substance to be of substance and accident, because that which has speech is the substance and not the compound, such as an individual.[7]

The difference between species forming concepts and individual forming concepts is that the former is the joining of a universal to a universal so that it does not remove it from its universality. The latter is the joining of a particular with a universal, which removes the latter from its universality.

The general accident is that which includes two or more realities, and the property is that which is distinguished by a single reality. The former is like walking or sensing and the latter is like speech and laughter. That which possesses ambulation is called "walker" through the general accident, and that which engages in laughter is called "laugher" through the property, according to the speculative thinkers. They are identical with animal and human in external existence and not something superadded and external to either of them, even though conceptually they are more general than both.

6 "*Nāṭiq*" also means rational.

7 Since an individual is composed of substance and accident.

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فما هو عرض عامّ بالنسبة إلى الأنواع فهو فصل منوّع بالنسبة إلى الجنس الذي هذه الأنواع تحته، وما هو خاصّة فهو فصل للنوع.

وكون الناطق محمولًا على الإنسان بحمل المواطاة، يمنع أن يقال: إنّ الشيء الذي له النطق ماهية أخرى محمولة على الإنسان لاتحاد وجودهما، لانّ حمل ماهيّة على غيرها مباينة إيّاها محال.

واتحاد الوجود لا مدخل له في الحمل، إذ الحمل على الماهية لا على الوجود، ولوجاز ذلك لجاز حمل أجزاء ماهية - مركبة من الأجزاء الموجودة - عليها عند كونها موجودة بوجود واحد، هو وجود المركب.

ولا تظنّ أنّ مبدأ النطق الذي هو النفس الناطقة، ليس للحيوان، لينضمّ معه، فيصير الحيوان به إنساناً، مع أنّه غير صالح للفصليّة، لكونه موجوداً مستقلًا في الخارج.

بل هذا المبدء مع كل شيء حتى الجماد أيضاً، فإنّ لكل شيء نصيباً من عالم الملكوت والجبروت. وقد جاء ما يؤيّد ذلك من معدن الرسالة المشاهد للأشياء بحقائقها، صلوات الله عليه، مثلُ تكلّم الحيوانات والجمادات معه، وقال تعالى: ﴿وَإِنْ من شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ﴾.

وظهور النطق لكلّ أحَد بحسب العادة والسنّة الإلهيّة موقوف على اعتدال المزاج الإنساني، وأمّا للكمّل فلا، لكونهم مطلعين على بواطن الأشياء مدركين لكلامها.

وما قال المتأخّرون بأنّ المراد بالنطق هو إدراك الكلّيات لا التكلّم، مع كونه مخالفاً لوضع اللغة، لا يفيدهم لأنه موقوف على أنّ الناطقة المجرّدة للإنسان فقط، ولا دليل لهم على ذلك ولا شعور لهم. على أنّ الحيوانات ليس لهم إدراك كلّي، والجهل بالشيء لا ينافي وجوده، وإمعان النظر فيما يصدر منها من العجايب يوجب أن يكون لها إدراكات كلّية. وأيضاً لا يمكن إدراك الجزئي بدون كلّيه إذ الجزئي هو الكلّي مع التشخص. والله الهادي.

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Therefore, that which is a general accident in relation to species is a differentia generating species in relation to the genus under which these species are subsumed, and that which is a property is a differentia for the species.

Predicating speech for human by a congruent predication precludes one from saying, "Something that speaks is another quiddity which is predicated for human because their existence is united." This is because the predication of a quiddity for something that is distinct from it is impossible.

Unity of existence does not enter [predication], since predication is for quiddity, not existence. Were this permissible, it would be permissible to predicate the parts of the quiddity as well—compounded from existing parts—for it when it exists as single existent, which is the existence of the compound.

It should not be imagined that the principle of speech, which is the rational soul, does pertain to the animal [itself], so that [speech] attaches to it and an animal becomes a human through it; even though it is not appropriate for being the differentia because it is an independent existent externally.

Rather this principle is with everything, even the inanimate objects as well, since everything has a share in the realms of Dominion (*al-malakūt*) and Invincibility (*al-jabarūt*).[8]

That which affirms this comes from the wellspring of prophethood, the one who witnesses objects by their realities—peace be upon him—such as the speaking of animals and inanimate objects with him, and God says, "There is nothing except that it extols His praise, but you do not understand their glorification."[9]

The manifestation of speech for each is in accordance with the divine custom and norm, which depends on equilibrium in the human constitution. As for the perfected ones, this is not the case because of their being aware of the hidden aspects of things and perceiving their speech.

What the later scholars said, "The meaning of *nuṭq* is perceiving universals and not speech," in contravention to common usage, does support [their argument]. This is because [their premise] is that the rational [soul] applies only to humans, but they do not have evidence for it nor any awareness that the animals do not perceive universals; the ignorance of a thing does not negate its existence, and [after] closely observing the remarkable things they exhibit, it must be the case that they perceive universals. Furthermore, it is not possible to perceive the particular without its universal, since the particular is the universal with individuation. God is the Guide.

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8 "The world of Dominion (*al-malakūt*) is a manifestation of the world of Invincibility (*al-jabarūt*), and is also called the world of Spirits or the Muḥammadan Spirit, which is the differentiated form of the Muḥammadan Light." Nayrīzī, *Jāmiʿ al-kulliyāt*, 79.

9 Qurʾān (*al-Isrāʾ*) 17: 44.

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٢ تنبيه آخر

العرض كما أنّه بالذات طالب لمحل يقوم به وهو الجوهر، كذلك الجوهر أيضاً طالب بذاته للعرض ليظهر به، بل هو علّة وجود العرض وطلبه، فحصل الارتباط بينهما من غير انفكاك.

وكل منهما ينقسم - بنوع من الانقسام - إلى ما هو جوهر وعرض في العقل، وإلى ما هو جوهر وعرض في الخارج.

الأوّل، كالاعيان الجوهرية والعرضية الثابتة في الحضرة العلميّة، والأجناس والفصول المحمولة بالمواطاة للانواع الخاصّة.

والثاني، كالجواهر والأعراض الموجودة في الخارج، ولذلك عُرِّف الجوهر بأنّه ماهية لووجدت لكانت لا في موضوع أو موجود لا في موضوع والعرض بمقابله. والتركيب بين الجوهرين أو أكثر من القسم الأوّل لا ينافي الحمل على ما هو موضوع لهما كالحيوان والناطق المحمولين على الإنسان بمقابله.

٣ تذنيب في الوجوب والإمكان والامتناع

لمّا ذكر الشيخ -رضى الله عنه - في الكتاب: ﴿الوجوب بالذات وبالغير، والإمكان والممكن، والامتناع﴾، احتجنا إلى بيان النسب الثلاث على هذه الطريقة. فنقول: الوجوب والإمكان والامتناع من حيث إنّها نسب عقليّة صرفة لا تحقّق لها في الأعيان تحقّق الأعراض في معروضاتها الخارجيّة، ولا وجود لها إلّا في الأذهان، لأنّها أحوال تابعة للذوات الغيبيّة الثابتة في الحضرة العلميّة:

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2 Another Comment

Just as the accident by its essence, seeks the locus in which it subsists, which is the substance, likewise the substance by its essence seeks the accident to manifest through it, rather it is the cause for the existence of the accident and its seeking it. This results in an inseparable relationship between them.

Each of them is divided—by a type of division—into that which is substance and accident in the intellect and that which is substance and accident externally.

The former are the Permanent Archetypes of substance and accident which exist on the plane of divine knowledge, the genera and differentia predicated congruently for specific species.

The latter are substances and accidents externally, for that reason, substance is defined as a quiddity which does not inhere in something else, or an existent that does not have a locus, and accident is to the contrary. A combination of two substances or more of the first type does not negate the predication for its subject such as animal and speech, which are predicated of human.

3 Addendum on Necessity, Contingency and Impossibility

Since the Shaykh—may God be pleased with him—has mentioned in his book, "necessity-in-itself and necessity-through-another, contingency, the contingent and the impossible," we need to explain these three relations in the following way.[10] We say that necessity, contingency and impossibility—insofar as they are purely intellectual relationships—are not realized in the entities in the way that accidents are realized in their external loci. They only have mental existence since they are states that follow unseen permanent essences in the presence of [divine] knowledge.[11]

10 Ibn al-ʿArabī says, "Some of the rationalists who are of feeble intellect, on the fact that 'God does what He wills,' sanction things concerning God that contravene wisdom and the real state of affairs. Some go so far as to deny contingency, affirm the necessary-in-itself and necessity-through-another. The person of realization affirms possibility and knows its presence, the possible and what it entails, in what way is it possible and how it is necessary-through-another." Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam*, ed. Ḥ. Āmulī, 1:392–94. See also Dagli, *The Ringstones of Wisdom*, 35, n. 68.

11 Traditionally called "the three directions" (*al-jihāt al-thalātha*).

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إمّا بالنظر إلى وجوداتها الخارجيّة، كالإمكان للممكنات والامتناع للممتنعات، وإمّا بالنظر إلى عين تلك الذات، كالوجوب للوجود من حيث هو هو فإنّه واجب بذاته، وليس وجوبه بالنظر إلى الوجود الزائد الخارجي.

فالوجوب هو ضرورة اقتضاء الذات عينَها وتحقّقها في الخارج.والامتناع هو ضرورة اقتضاء الذات عدم الوجود الخارجي، والإمكان عدم اقتضاء الذات الوجود والعدم.

فالإمكان والامتناع صفتان سلبيتان من حيث عدم اقتضاء الموصوف بهما الوجود الخارجي، والوجوب صفة ثبوتيّة.

لا يقال: الممتنعات لا ذات لها فلا اقتضاء لها، لأنا بينا أنّها قسمان: قسم فرضه العقل ولا ذات له، وقسم أمور ثابتة بل أسماء إلهيّة.

وقد تقدّم في بيان الأعيان أنّ الوجوب يحيط بجميع الموجودات الخارجيّة والعلميّة، لأنها ما لم يجب وجودها لم توجد، لا في الخارج ولا في العقل، فانقسم الوجوب إلى الوجوب بالذات وإلى الوجوب بالغير.

واعلم، أنّ هذا الانقسام أنّما هو من حيث الامتياز بالربوبيّة والعبوديّة، وأمّا من حيث الوحدة الصرفة، فلا وجوب بالغير، بل بالذات فقط. وكل ما هو واجب بالغير فهو ممكن بالذات، فقد أحاطها الإمكان أيضاً. وسبب اتصافها بالإمكان هو الامتياز، ولولاه لكان الوجود على وجوبه الذاتي.

ولمّا كان منشأ هذه النسب الثلاث هو الحضرة العلمية ذهب بعض الأكابر إلى أنّ حضرة الإمكان هي حضرة العلم بعينها.

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They are viewed either with respect to their external existences, such as contingency for the contingent and impossibility for the impossible, or with respect to their being identical with that essence, such as necessity for Being *qua* Being. For, He is necessary by His Essence and His necessity is not because of external superadded existence.

Thus, the *necessary* is the necessity of self-existence intrinsic to the Essence and its realization externally. The *impossible* is the necessity of non-existence externally. The *contingent* is the absence of necessity towards either existence or non-existence.[12]

Both the contingent and the impossible are privative attributes in that they predicate negatively of their subjects in external existence, whereas, necessity is a positive attribute.

It cannot be said that the impossible things have no essence and therefore cannot necessitate anything. As mentioned previously, there are two types, a type hypothesized by the mind but has no essence, and one which is [existentially] established, or are the divine names.

It was mentioned in the discussion of the Archetypes that necessity encompasses all external and intellectual entities since a thing whose existence is not necessitated does not come into being, either externally, or in the intellect. Thus, necessity can be subdivided into the necessary-in-itself and the necessary-through-another.

Know that this division is only with respect to the distinction between lordship and servitude.[13] However with respect to absolute oneness, there is no necessity-through-something else, but only through the Essence. Everything that is necessary by something else is contingent in essence, and contingency has also encompassed it. The reason for its being described by contingency is to distinguish it. Were it not for this distinction, existence would be equivalent to His essential necessity.

Since the origin of these three relations is the presence of [divine] knowledge, some of the great scholars have maintained that the plane of contingency is the same as the plane of knowledge.

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12 After the distinction between Being and quiddity, this tripartite division of the Necessary, contingent and impossible is one of the mainstays of scholastic theology (*kalam*) and Peripatetic philosophy. Avicenna, one of the most influential Islamic philosophers includes it under the heading, Modality and Existence. Nasr writes, "In fact, Avicenna bases the whole of his philosophy upon the distinction among these three divisions and the relation which quiddity and existence have in each case with each other." Nasr, *Three Muslim Sages*, 26; See also Nasr, *Islamic Cosmological Doctrines*, 199; Nasr, *Islamic Philosophy from its Origin to its Present*, 71; Gutas, *Avicenna and the Aristotelian Tradition*.

13 Or, the distinction is between Being and quiddity.

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وهذه المباحث العقليّة التي تقدّم ذكرها هنا وفي الفصول السابقة، وإن كان فيها ما يخالف ظاهر الحكمة النظريّة، لكنها في الحقيقة روحها الظاهرة من أنوار الحضرة النبويّة، العالمة بمراتب الوجود ولوازمها، لذلك لا يتحاشى أهل الله عن إظهارها وإن كان المتفلسفون ومقلّدوهم يأبون عن أمثالها، والله هو الحقّ وهو يهدى السبيل.

٤ خاتمة في التعين

اعلم، أنّ التعيّن ما به امتياز الشيء عن غيره، بحيث لا يشاركه فيه غيره، وهو قد يكون عين الذات، كتعين الواجب الوجود الممتاز بذاته عن غيره وكتعينات الأعيان الثابتة في العلم، فإنها أيضاً عين ذواتها، إذا الوجود مع صفة معيّنة له في الحضرة العلمية يصير ذاتاً وعيناً ثابتة.

وقد يكون أمراً زائداً على ذاته حاصلًا له دون غيره، كامتياز الكاتب من الأمّي بالكتابة. وقد يكون بعدم حصول ذلك الأمر له كامتياز الأمّي من الكاتب بعدم الكتابة.

والأوّل لا يخلومن أن يعتبر حصول هذا الأمر له مع قطع النظر عن عدم حصول غير ذلك الأمر، كاعتبارنا حصول الكتابة لزيد مع قطع النظر عن عدم حصول الخياطة له، أو يعتبر حصوله مع عدم حصول غيره له.

فالتعيّن الزائد قد يكون وجودياً، وقد يكون عدميّاً، وقد يكون مركباً من الوجودي والعدمي. والنوع الواحد يجمع لجميع أنواعه، لأنّ الإنسان مثلًا ممتاز بذاته عن الفرس، وبحصول صفة وجوديّة - في مظهر من مظاهره - يمتاز عن الظاهر بصفة وجوديّة أخرى، كزيد الرحيم الممتاز عن عمروالقهّار، ويمتاز الظاهر بصفة وجوديّة عن الظاهر بصفة عدميّة، كالعليم من الجهول، ويمتاز الكاتب الغير الخياط عن الخياط الغير الكاتب بصفة وجودية مع صفة عدمية أُخرى وبالعكس.

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Even if the intellectual discussions mentioned here as well as in previous chapters contravene the outer form of speculative philosophy, they are in fact its outward spirit arising from the lights of prophethood, from those who are knowledgeable of the degrees of existence and their requisites. For that reason, God's folk have not abstained from disclosing them, even if the pseudo-philosophers and their imitators reject them. God is the Truth and He guides the way.

4 Conclusion: On Individuation (*al-taʿayyun*)

Know that individuation is that which distinguishes one thing from another, such that no other thing shares with it. It may apply to the Essence itself like the Necessary Being which is distinguished essentially from all from others, and the individuation of Permanent Archetypes in the divine knowledge. These are identical with their essences because on the plane of knowledge, Being with a specific attribute becomes an essence and a Permanent Archetype.

It may be something superadded to its essence that distinguishes it from others, such as a writer is distinguished from an illiterate in the attribute of writing. Or it may result from the lack of an attribute, such as an illiterate who is distinguished from a writer in the inability to write.

The first is the presence of an attribute without considering the lack of a different attribute, such as Zayd's ability to write without considering his lack of ability for tailoring, or considering the presence of an attribute while at the same time considering his lack of another attribute.

Individuation that is superadded to essence may be either positive or privative, or may be a compound of positive and privative. One species may encompass all other species because a human, for example, distinguished in essence from a horse, and by the presence of an existential attribute—in one of his manifestations—is distinguished externally through another existential attribute, such as Zayd being merciful and ʿAmr being oppressive. That which is apparent by means of an existential attribute is distinguished from that which is apparent from a privative attribute, like being knowledgeable versus being ignorant. Likewise, a writer who is not a tailor is distinguished from a tailor who is not a writer by an existential attribute in addition to the non-existence of another attribute, and vice-versa.

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والتعيّنات الزائدة كلها من لوازم الوجود، حتى أنّ الأعدام المتمايزة بعضها عن بعض، تمايزها أيضاً باعتبار وجوداتها في ذهن المعتبر لها، أو باعتبار وجودات ملكاتها.فلا يقال: إنّ الاختلاف بين الموجودات لوكان بالتعيّنات فقط لما كانت ممتازة بذواتها بل كانت بذواتها مشتركة كاشتراك أفراد الانسانيّة في حقيقة واحدة. لأنا نقول: الذوات أنّما تصير ذواتاً بالتعيّنات العلميّة، وأمّا قبل تلك التعيّنات فليس إلّا الذات الإلهيّة التي هي الوجود المحض لا غير، كما قال النبي ﴿ص﴾: ﴿كان الله ولم يكن معه شيء﴾.

فثبت أنّ اختلاف الأعيان بذواتها أنّما يحصل أوّلًا من التعيّنات التي بها يصير الذوات ذواتاً، كما أنّ الأشخاص بالمشخّصات صارت أشخاصاً، لانّ لها ذوات متمايزة بذواتها أو بصفاتها، والله أعلم.

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Individuations superadded [to essence] are all requisites of Being, just as privative attributes differing from one another are distinct with respect to existing in the mind of the perceiver, or with respect to its properties.

Therefore, it cannot be said that were distinctions between entities only due to their individuation, they would not differ with respect to their essences. Instead, their essences are shared in the same way that individual human beings share a single reality. This is because we say that essences become essences only by individuation in [divine] knowledge, whereas, before [this] individuation, they are nothing other than the divine Essence, which is pure Being, as mentioned by the Prophet, "God was and nothing else was with Him."[14]

Therefore it proves that the distinction of entities by their essences is fundamentally due to their individuation, which makes essences what they are, in the same way that individuals are distinguished by specific qualities since they have essences that are distinct either in essence or attribute. God knows best.

14 Bukhārī, *Tawḥīd*, 22. This hadith is often translated as "God is and there is nothing else with Him." Ibn al-ʿArabī explains that the verb *kān* does not denote temporality but existence.

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الفصل الخامس

في بيان العوالم الكلية والحضرات الخمس الإلهيّة

العالم لكونه ماخوذاً من العلامة، لغةً عبارةٌ عمّا به يعلم الشيء، واصطلاحاً عبارة عن كل ما سوى الله تعالى، لأنه يعلم به الله من حيث أسمائه وصفاته، إذ بكل فرد من أفراد العالم يعلم اسم من الأسماء الإلهيّة. لأنه مظهر اسم خاصّ منها.

فبالأجناس والأنواع الحقيقيّة يعلم الأسماء الكليّة، حتى يعلم بالحيوانات المستحقرة عند العوام كالذباب، والبراغيث، والبقّ، وغير ذلك أسماء هي مظاهر لها.

فالعقل الأوّل لاشتماله على جميع كليات حقائق العالم وصورها على طريق الإجمال، عالم كلّي يعلم به اسم الرحمن.

والنفس الكلّية لاشتمالها على جميع جزئيات ما اشتمل عليه العقل الأوّل تفصيلًا، أيضاً عالم كلّي، يعلم به اسم الرحيم.والإنسان الكامل الجامع لجميعها إجمالًا في مرتبة روحه، وتفصيلًا في مرتبة قلبه، عالم كلّي، يعلم به الاسم الله الجامع للأسماء.

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CHAPTER 5

The Universal Worlds and the Five Divine Presences

The world, *al-ʿālam*, being derived from the word *ʿalāma*, lexically signifies "that through which something is known," and technically signifies, "everything other than God". Because through [the world], God is known, with respect to His names and attributes, since a divine name is known through each entity, being that it is the locus of manifestation of a specific name.

Universal Names (*al-asmāʾ al-kulliyya*) are known through real genera and species, and [other] names are known, manifesting through even animals that laypeople consider lowly, such as the fly, the mosquito, the flea and others.

The First Intellect is a universal world (*ʿālam kullī*) because it encompasses in summary, every universal of the world's realities and its forms; the name the Merciful (*al-raḥmān*) is known through it.

The Universal Soul (*al-nafs al-kulliya*) is also a universal world because it encompasses in detail, the particulars of whatever the First Intellect encompasses; the name the Compassionate (*al-raḥīm*) is known through it.[1]

The Perfect Human is a universal world because he encompasses them all in summary, with respect to his spirit, and in detail, with respect to his heart; the name *Allah*, which encompasses all the names, is known through him.[2]

---

1 The Ikhwān al-Ṣafāʾ (Brethren of Purity), a group of sages living in the fourth/tenth century examined the correspondences between the microcosm and macrocosm. They wrote on Neoplatonic and Pythagorean natural philosophy along with Islamic cosmology and metaphysics. Some excerpts on the Universal Soul are mentioned here: "The Universal Soul is a spiritual essence that emanates from the Intellect. It is the Soul of the entire cosmos connected with the absolute Universal Body (*al-jism al-kullī al-muṭlaq*), which pervades the entire cosmos, governing and moving it. The Universal Soul is exemplified in the following: primary genera, simple souls that are its species, souls that are below it such as primary species, and particular souls such as individuals, some of which are under others.

The Universal Soul, which is the soul of the cosmos, supports the simple souls, the Universal Intellect (*al-ʿaql al-kullī*) supports the Universal Soul and the All-Mighty Originator supports the Universal Intellect. God creates and governs them all without admixing or immediacy. Glory to the Best of Creators!" *Rasāʾil ikhwān al-ṣafāʾ*, 3:175–178. See Netton, *Muslim Neoplatonists: An Introduction to the Thought of the Brethren of Purity*, 1982; Nasr, *An Introduction to Islamic Cosmological Doctrines*, 1978.

2 Man's inward reality is identical with the divine Reality since the Perfect Human is the locus of manifestation of the Comprehensive Name [*Allah*], and sharing in the glory of his Master becomes sanctified. Qūnawī, *Miftāḥ al-ghayb*, 113. See also Jīlī, *al-Insān al-kāmil*, ch. 60 trans. T. Burckhardt as *Universal Man*; Nasafī, *Kitāb al-insān al-kāmil*, 257; Chodkiewicz, *Seal of the Saints*, 70; Nicholson, *Studies in Islamic Mysticism*, ch. 2; Chittick, *The Meccan Revelations*, 43;

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وإذا كان كل فرد من أفراد العالم علامةً لاسم إلهي، وكل اسم لاشتماله على الذات الجامعة لاسمائها مشتملٌ عليها، كان كل فرد من أفراد العالم أيضاً عالماً، يعلم به جميع الأسماء. فالعوالم غير متناهيّة من هذا الوجه، لكن لمّا كانت الحضرات الإلهيّة الكلّية خمساً صارت العوالم الكلية الجامعة لما عداها أيضاً كذلك.

وأوّل الحضرات الكليّة حضرة الغيب المطلق، وعالمها عالم الأعيان الثابتة في الحضرة العلميّة. وفي مقابلتها حضرة الشهادة المطلقة، وعالمها عالم الملك.

وحضرة الغيب المضاف، وهي ينقسم إلى ما يكون أقرب من الغيب المطلق، وعالمه عالم الأرواح الجبروتيّة والملكوتيّة، أعني عالم العقول والنفوس المجرّدة وإلى ما يكون أقرب من الشهادة وعالمه عالم المثال.

وإنّما انقسم الغيب المضاف إلى قسمين، لأنّ للأرواح صوراً مثاليّة مناسبة لعالم الشهادة المطلق وصوراً عقليّة مجرّدة مناسبة للغيب المطلق.

والخامسة، الحضرة الجامعة للأربعة المذكورة، وعالمها العالم الإنساني الجامع لجميع العوالم وما فيها.

فعالم الملك مظهر عالم الملكوت، وهو العالم المثالي المطلق، وهو مظهر عالم الجبروت، أي عالم المجردات، وهو مظهر عالم الأعيان الثابتة وهو مظهر الأسماء الإلهيّة والحضرة الواحدية، وهي مظهر الحضرة الأحديّة.

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If every individual in the world is a sign of a divine name, and every name encompasses every other name insofar as the Essence comprehends them all, then every individual is also a world through which all the names are known. Therefore, the worlds are infinite, from this perspective. However, since the universal divine presences are five, there are also five universal worlds, inclusive of everything else.

The first universal presence is the absolute Unseen, and its world is the Permanent Archetypes on the plane of [divine] knowledge. Opposing it is the presence of the absolute Visible (*al-shahāda*), and its world is the Kingdom (*al-mulk*).

The presence of relative Unseen can be divided into that which is closer to the absolute Unseen. Its world is the world of the spirits of Invincibility (*al-jabarūt*) and Dominion (*al-malakūt*), that is, the world of immaterial intellects and souls; and that which is closer to the Visible which is the Imaginal World (*al-mithāl*).[3]

The relative Unseen is divided into two categories because spirits have imaginal forms corresponding to the absolute Visible world, and intellectual immaterial forms corresponding to the absolute Unseen.

The fifth presence encompasses the previously mentioned four, and its world is the human world, which embraces every other and all that they contain.[4]

The world of Kingdom (*al-mulk*) is a manifestation of the Dominion (*al-malakūt*), which is the absolute Imaginal World, which is a manifestation of the world of the Invincibility (*al-jabarūt*), that is, the realm of immaterial beings, which is a manifestation of the Permanent Archetypes, which is a manifestation of the world of divine names and the plane of Unity, which is a manifestation of the presence of Singularity.[5]

Izutsu, *Sufism and Taoism*, 227; ʻAfīfī, *The Mystical Philosophy of Muhyid-Din Ibnul Arabi*, ch. 2; Lumbard, "Al-Insān al-Kāmil: Doctrine and Practice" in *Islamic Quarterly*, 38:4:261.

3 The Imaginal World is the shadow of the Intellectual world and encompasses the absolute visible world.

4 The visible world is the realm of multiplicity and differentiation. The first presence is also known as the presence of Permanent Archetypes; the second as the world of spirits, given that they are immaterial intellects; the third as the Imaginal World; the fourth as the material world; and the fifth, which is the comprehensive world embracing the previous four, is the human being.

5 The first presence is the absolute Unseen. In contrast to this station is the absolute Visible, which is the external world and is also called *mulk* or *nasūt.* It is the last realm in the Arc of Descent, which is the final, and most outward manifestation of the Essence. Every world in relation to the Absolute Unseen is considered an external world. However, in relation to each other, the World of Universal Intellects and Souls is the relative Unseen and the Imaginal World is the relative visible.

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١ تنبيه

يجب أن تعلم أنّ هذه العوالم - كلّيها وجزئيّها - كلها كتب إلهية، لاحاطتها بكلماته التامّات. فالعقل الأوّل والنفس الكليّة - اللتان هما صورتا أمّ الكتاب، وهي الحضرة العلمية - كتابان الهيان.

وقد يقال للعقل الأوّل ﴿أمّ الكتاب﴾ لاحاطته بالأشياء إجمالًا، وللنفس الكليّة ﴿الكتاب المبين﴾ لظهورها فيها تفصيلًا، و﴿كتاب المحووالإثبات﴾ هو الحضرة النفس المنطبعة في الجسم الكلّي من حيث تعلّقها بالحوادث. وهذا المحو والإثبات أنّما يقع للصور الشخصيّة التي فيها، باعتبار أحوالها اللازمة لأعيانها بحسب استعداداتها الأصليّة، المشروط ظهورها بالاوضاع الفلكيّة، المعدّة لتلك الذوات أن تتلبّس بتلك الصور مع أحوالها الفايضة عليها من الحقّ سبحانه وبالاسم المدبّر، والماحي، والمثبت، والفعّال لما يشاء، وأمثال ذلك.

والإنسان الكامل كتاب جامع لهذه الكتب المذكورة، لأنه نسخة العالم الكبير. قال العارف الرباني على بن أبي طالب، عليه السلام:

دواؤك فيك وما تشعر ودائك منك وما تبصر
أتزعم أنّك جرم صغير وفيك انطوى العالم الأكبر
فأنت الكتاب المبين الذي بأحرفه يظهر المضمر

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1 Comment

You must know that these worlds, their universals and particulars are all divine books, because they encompass His Complete Words (*al-kalimāt al-tāmmāt*).The First Intellect and the Universal Soul—both of which are forms of the Mother of the Book, which is the plane of [divine] Knowledge—are divine books.[6]

The First Intellect may be called the "Mother of the Book" for it encompasses things in summary, and the Universal Soul, the "Manifest Book" because of their detailed manifestation therein. The "Book of Effacement and Establishment" is the presence of the Soul Imprinted on the Universal Body, with respect to its association with engendered things. This Book of Effacement and Establishment consists of individual forms within it, with respect to the necessary states accompanying their essences due to their original receptivity. Their manifestation is conditioned by the configuration of celestial spheres which prepare the essences and clothe them in those forms together with their states emanating from the divine name, the Director (*al-mudabbir*), the Effacer (*al-māḥī*), the Establisher (*al-muthbit*), the Accomplisher of what He wills (*al-faʿāl limā yashāʾ*), etc.

The Perfect Human is a book comprehending the aforementioned books because he is the replica of the Great World,[7] as mentioned by the divine gnostic ʿAlī b. Abī Ṭālib:

> Your cure is within you but you do not feel it
> Your illness is from you but you do not see it
>
> Do you suppose that you are a small particle
> While the Great World is folded within you
>
> You are the Manifest Book whose
> Letters bring forth the hidden

6 The term "books" emphasizes the created order of things, and the way in which God's command exists in the form of individuation and separation, while the "words of God" indicate God's independence from needing causal intermediaries for the subsistence of the world. This is an expression of God's engendering command, "Be!" Another distinction is that "books" refer to the world in an individuated and differentiated state and "words" refer to the world in undifferentiated, summary form.

7 Generally, the Great World refers to the entirety of creation and the Small World refers to the human being. But in the view of the Ibn al-ʿArabī, the Great World refers to the Perfect Human (*al-insān al-kāmil*), and the Small World refers to creation. This is because the human exemplifies all that is in creation, but if the perfect human being is excluded from creation, then it would not contain all of it. Kāshānī, *Laṭāʾif al-iʿlām*, 386.

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وقال الشيخ، رضى الله عنه:

أنا القرآن والسبع المثاني وروح الروح لا روح الأواني
فؤادي عند مشهودى مقيم يشاهده وعندكم لسانى

فمن حيث روحه وعقله كتاب عقلي مسمّى بـ﴿أمّ الكتاب﴾، ومن حيث قلبه ﴿كتاب اللوح المحفوظ﴾، ومن حيث نفسه ﴿كتاب المحووالإثبات﴾ فهي الصحف المكرّمة، المرفوعة المطهّرة، التي لا يمسّها ولا يدرك أسرارها ومعانيها إلّا المطهرون من الحجب الظلمانيّة.

وما ذكر من الكتب أنّما هي أُصول الكتب الإلهيّة، وأمّا فروعها، فكل ما في الوجود من العقل، والنفس، والقوى الروحانيّة، والجسمانيّة، وغيرها، لأنها مما تنتقش فيها أحكام الموجودات، إمّا كلها أو بعضها، سواء كان مجملًا أو مفصّلًا، وأقلّ ذلك انتقاش أحكام عينها فقط، والله أعلم.

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The Shaykh writes—may God be pleased with him:

> I am the Qur'ān and the seven repeated verses
> The spirit of the spirit, not the spirit of vessels
>
> My heart resides near the object of my vision
> Witnessing Him, though my speech is with you

Thus, from the aspect of his spirit and intellect, he is the intellectual book, called the "Mother of the Book". From the aspect of his heart, he is the "Book of the Guarded Tablet", and from the aspect of his soul, he is the "Book of Effacement and Establishment" for these are noble pages, elevated and pure, that none shall touch nor perceive its secrets and meanings save those purified from the veils of darkness.

The books that have been mentioned are the original divine books. As for their branches, they are the rest of existence consisting of the intellect, soul, spiritual and bodily powers, and so on, for they inscribe the properties of the entities, either entirely or in part, in summary or in detail. The least thereof is the inscription of its own properties. God knows best.[8]

8 The books of God are the existential and the written. The existential book refers to the "horizons" and the "souls." The written book is that which is contained within two covers. The existential book is the Tablet of Effacement and Establishment (*kitāb al-maḥw wa-l-ithbāt*), the Manifest Book (*al-kitāb al-mubīn*) and the Mother of the Book (*umm al-kitāb*), as referred to by the verses, "He effaces what He wishes and affirms what He wishes and to Him belongs the Mother of the Book" (Qur'ān 13:39). "There is neither wetness nor dryness except that it is in the Manifest Book" (Qur'ān 6:59). "Indeed the books of the righteous are in the sublime (*'illīyīn*), and the books of the wicked are in the ignoble (*sijjīn*)" (Qur'ān 83:18). *Sharh al-manẓuma*, 1:26.

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٢ تنبيه آخر

لا بدّ أن يعرف أنّ نسبة العقل الأوّل إلى العالم الكبير وحقائقه، بعينها نسبة الروح الإنساني إلى البدن وقواه، وأنّ النفس الكليّة قلب العالم الكبير، كما أنّ الناطقة قلب الإنسان. لذلك يسمّى العالم بـ﴿الإنسان الكبير﴾.

ولا يتوهّم أنّ الصور التي يشتمل العقل الأوّل إجمالًا أو النفس الكليّة تفصيلًا عليها، غير حقائقها بأن يفيض من الحقّ سبحانه عليهما صورٌ منفكة عن حقائقها. بل إفاضة تلك الصور عليهما عبارة عن إيجاد تلك الحقائق فيهما.

وكل ما في الخارج من الحقائق كالظلال لتلك الصور، إذ هي التي تظهر في الخارج بواسطة ظهورها فيهما أولًا، ويحصل لهما العلم بها بعين تلك الصور الفايضة عليهما، لا بالصور المنتزعة من الخارج.

وتلك الحقائق عين حقيقة العقل الأوّل، بل عين كل عالم بها بحسب الوجود المحض، وإن كانت - من حيث تعيّناتها ومعلوميّتها - غيرها. لأنا بيّنا أنّ الحقائق كلها راجعة إلى الوجود المطلق بحسب الحقيقة، فكل منها عين الآخر باعتبار الوجود، وإن كانت متغايرة باعتبار التعيّنات.

وأيضاً، هو أوّل صورة ظهرت في الخارج للحضرة الإلهيّة، وقد بيّنا أنّ الحقائق الاسمائيّة في هذه المرتبة من وجه عينها، ومن وجه غيرها، فمظهرها أيضاً كذلك. فاتحاد الحقائق فيه كاتحاد بنى آدم كلهم في آدم قبل ظهورها بتعيّناتها، وإن كانت بحسب هويّاتهم مختلفة عند الظهور، بل هو آدم الحقيقي، ويؤيده قوله عليه السلام: ﴿أوّل ما خلق الله نوري﴾

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2 Another Comment

You must know that the relation of the First Intellect to the Great World and its realities is identical with the relation of the human spirit to the body and its faculties, and that the Universal Soul is the heart of the Great World just as the rational [soul] is the heart of man. For that reason, the world is called the "Great Human".

It should not be imagined that the forms that the First Intellect contains in summary, and the Universal Soul individually, are other than its realities, such that forms emanate from God, separated from their realities. In fact, emanation of those forms consists of the engendering of those realities in them.

All realities that exist externally are like shadows of those forms, since they are the ones that appear externally by way of manifesting themselves in the [First Intellect and the Universal Soul] first, and the [First Intellect and the Universal Soul] attains knowledge of [external realities] by means of the emanating forms themselves and not by forms abstracted from the external.

Those realities are identical with the reality of the First Intellect, rather they are identical with each world with respect to pure Being, even if—from the perspective of their individuation and state of being known—they are different. For we have mentioned that all realities return to Absolute Being with respect to reality, and each of them is identical with the other with respect to Being, even though they are distinct with respect to individuation.

Furthermore, the [First Intellect] is the first form appearing externally on the divine presence. We have mentioned that the realities of the names at this degree are from one perspective identical with it and are from another perspective distinct from it, which is also the case for its loci of manifestation. The unity of realities in the [First Intellect] is the same as the unity of all of the children of Adam in Adam before their individuation, even though with respect to their identities they are disparate at their manifestation. In fact, it the [First Intellect] is the true Adam, confirmed by his saying, "The first thing that God created was my light."[9]

9 Majlisī, *Biḥār al-anwār*, 1:97.

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والاختلاف بالماهيات كالاختلاف بالهويّات، فإن كلًا منهما عبارة عما به الشيء هو هو، والفرق بينهما أنّ الماهيّة مستعملة في الكلّيات والهويّة في الجزئيّات. فلا يقال، إنّ بني آدم متّحدة بالنوع، والماهيات مختلفة بذواتها فلا يمكن اتحادها. لأنا بيّنا أنّ الماهيات وجودات خاصّة علميّة، متعيّنة بتعيّنات كلّية، وكلها متّحدة في الوجود من حيث هو هو.

والتميّز العقلي بين العالم والمعلوم لا ينافي الوحدة في الوجود، كما أنّ الأشعّة الحاصلة في النهار أو في الليلة القمراء، واحدة في الوجود مع أنّ العقل يحكم بأنّ نور الشمس أو القمر، غير نور الكوكب. وأصل اتحاد المعلومات بالعلم والعالم، أنّما هو اتحاد الصفات والأسماء والأعيان بالحقّ لا غير.

هكذا حال الصور الحاصلة في كل عالم، سواء كانت منتزعة أو غير منتزعة، فإنّها ليست منفكّة عن حقائقها لأنها كما هي موجودة في الخارج، كذلك موجودة في العالم العقلي والمثالي والذهني، وحصول صورة الشيء - منفكة عن حقيقتها - لا يكون علماً بها ضرورة، إذ الصورة غيرها عندهم.

والإنسان لكونه نسخة العالم الكبير مشتمل على ما فيه من الحقائق كلها بل هي عينه من وجه، بعين ما مرّ، وما حجبه عنها إلّا النشأة العنصريّة، فبقدر زوال الاحتجاب تظهر الحقائق فيه. فحاله مع معلوماته كحال العقل الأوّل.

بل في التحقيق علمه أيضاً فعليّ من وجه، وهو من حيث مرتبته وإن كان انفعالياً من وجه آخر، بل هو أشدّ اتصافاً بالعلم الفعلي من العقل الأول لأنه الخليفة والمتصرف في كل العوالم.

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The distinction by means of quiddity is like that of identity, for both express what makes a thing what it is. The difference is that quiddity is used for universals and identity is used for particulars.

It cannot be said that the children of Adam are united in species and that quiddities differ in essence and cannot be united. Because we have explained that quiddities are specific intellectual entities that are individuated as discrete universals but all are united in Being *qua* Being.

The distinction in the mind between the knower and the known does not negate existential unity, just as rays of the sun during the day or on a moon-lit night are one, even though the mind judges the light of the sun or the moon to be other than the light of the star. The essential unity of knowledge, knower and the known is only the unity of attributes, names and entities in God, and nothing else.

Such is the case for the forms acquired in every world, whether they are abstracted or not, they are not separate from their realities, because just as they exist externally, they exist in the worlds of the intellect, imagination and mind. Perceiving the form of a thing—divested from its reality—does not necessarily result in knowledge of it, since the form is other than it, according to the [philosophers].

Man, for his being the replica of the Great World, contains all the realities in it, and they are identical with him, in one respect, for the reasons mentioned above. Nothing veils him from them except the elemental plane. Thus, to the extent that veils are removed, realities are manifested in him, so that his state concerning the objects of his knowledge is like that of the First Intellect.[10]

In actuality, his knowledge is also active with respect to his station [spirit] and passive from another perspective. In fact, it is more fitting to describe him as having active knowledge than the First Intellect because he is the vicegerent and governs all the worlds.

10 This is why the human being is the Supreme Isthmus (*al-barzakh al-aʿlā*), which Qūnawī considers to be a point in the middle of a circle. He says, "Directly between them is the presence of synthesis and being (*al-jamʿ wa-l-wuǰūd*), and of occultation and revelation (*al-ikhfāʾ wa-l-iʿlān*). [This presence] thus occupies the middle and its companion is man." Qūnawī, *Iʿǰāz al-bayān*, 4, cited in Todd, *The Sufi Doctrine of Man*, 99. He also says, "Just as the Divine Presence, referred to by the name *Allah*, comprises of all the specific Attributes, their particular properties, and their inter-relationships, whereby there is no intermediary between the Essence and the Attributes, likewise man, from the point of view of his reality and his station, there is no intermediary between him and God. His reality is such that he is the comprehensive isthmus (*al-barzakhiyya al-ǰāmiʿa*) between the properties of necessity and possibility since he encompasses both." Qūnawī, *Kitāb al-fukūk*, 185.

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وحقيّة هذا الكلام وما ذكر من قبل، إنّما تنجلي لمن يظهر له حقيقة الفعاليّة وتظهر له وحدة الوجود في مراتب الشهود، وأنّ علمه تعالى عين ذاته ومعلوماته أيضاً كذلك والامتياز بتجليّاته المعيّنة فقط، والله أعلم.

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The soundness of this doctrine and what has been mentioned previously will only be revealed to one whose active reality and existential unity appear in the levels of witnessing. Since God's knowledge is identical to His Essence and the objects of His knowledge; distinction is only due to particular theophanies. God knows best.

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الفصل السادس

فيما يتعلق بالعالم المثالي

اعلم، أنّ العالم المثالي هو عالم روحاني من جوهر نوراني شبيه بالجوهر الجسماني، في كونه محسوساً مقدارياً، وبالجوهر المجرّد العقلي في كونه نورانياً. وليس بجسم مركب مادي ولا جوهر مجرد عقلي لأنه برزخ وحد فاصل بينهما، وكل ما هو برزخ بين الشيئين، لا بد وان يكون غيرهما، بل له جهتان يشبه بكل منهما ما يناسب عالمه.

اللّهم إلّا أن يقال إنّه جسم نوري في غاية ما يمكن من اللطافة، فيكون حداً فاصلًا بين الجواهر المجودة اللطيفة وبين الجواهر الجسمانية المادية الكثيفة، وإن كان بعض هذه الأجسام أيضاً ألطف من البعض، كالسماوات بالنسبة إلى غيرها. فليس بعالم عرضي كما زعم بعضهم لزعمه أنّ الصور المثاليّة منفكّة عن حقائقها، كما زعم في الصور العقليّة.

والحقّ أنّ الحقائق الجوهرية موجودة في كل من العوالم الروحانيّة، والعقليّة، والخياليّة، ولها صور بحسب عوالمها، فإذا حققتَ وجدت القوة الخياليّة التي للنفس الكلّية - المحيطة بجميع ما أحاط به غيرها من القوى الخياليات - مجلى ذلك العالم ومظهره.

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CHAPTER 6

The Imaginal World

Know that the Imaginal World (*al-ʿālam al-mithālī*) is a spiritual world of luminous substance similar to material substance in its being sensible and measurable and to immaterial intellectual substance in its being luminous.[1] It is not a composite material body nor is it an immaterial intellectual substance because it is an isthmus (*barzakh*) and dividing boundary between them. Anything that is an isthmus between two things must be other than either of them, but possess two aspects, each aspect resembling that which is appropriate for its realm.[2]

Unless it is said that it is a luminous body of the utmost subtlety so it becomes a dividing boundary between the subtle immaterial substances and dense material substantial bodies, even though some material bodies are subtler than others, such as the sky in relation to other bodies. Thus, the world is not horizontal, as some have maintained, claiming that the imaginal forms are separate from their realities as they are for intellectual forms.

The truth of the matter is that substantial realities are present in every spiritual, intellectual and imaginal world and possess forms corresponding to each of their worlds. If you examine further, you will find that the imaginal faculty, which belongs to the Universal Soul—encompasses all that is encompassed by the imaginal faculties—is the theophany and manifestation of that world.

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1 It is called the Imaginal World because it the first representation and appearance of the objects in the divine knowledge as form, since the root meaning of *mithāl* is to resemble, imitate and appear in the likeness of. See Chittick's *The Self-Disclosure of God*, chapter 10 on the Imaginal Barzakh, *The Sufi Path of Knowledge*, 112–126; *The Meccan Revelations*, ed. M. Chodkiewicz, 1:169; Bashier, *Ibn al-ʿArabī's Barzakh*, 75–92; Corbin, *The Creative Imagination in the Sufism of Ibn ʿArabī*; Dagli, *The Ringstones of Wisdom*, chapters on Isaac and Joseph.

2 Chittick writes, "The term *barzakh* is often used to refer to the whole intermediate realm between the spiritual and the corporeal. In this sense, the term is synonymous with the World of Imagination (*khayāl*)." Chittick, *The Sufi Path of Knowledge*, 14.

Ibn al-ʿArabī says, "An isthmus (*barzakh*) is something that separates (*fāṣil*) two other things while never going to one side (*mutaṭarrif*), in the same way a line separates a shadow from sunlight […] The senses might be incapable of separating the two, but the rational faculty judges that there is a barrier (*ḥājiz*) between them that separates them. The *barzakh* is something that separates a known from an unknown, an existent from a non-existent, a negated from an affirmed, an intelligible from a non-intelligible." Ibn al-ʿArabī, *Futūḥāt*, 1:304.16, cited in Chittick, *The Sufi Path of Knowledge*, 117-118.

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وإنّما يسمّى بـ﴿العالم المثالي﴾ لكونه مشتملًا على صور ما في العالم الجسماني، ولكونه أوّل مثال صوري لما في الحضرة العلميّة الإلهيّة من صور الأعيان والحقائق، ويسمى أيضاً بـ﴿الخيال المنفصل﴾ لكونه غير مادي، تشبيهاً بالخيال المتصل.

فليس معنى من المعاني ولا روح من الأرواح إلّا وله صورة مثاليّة مطابقة بكمالاته، إذ لكل منها نصيب من الاسم الظاهر. لذلك ورد في الخبر الصحيح أنّ النبي، صلى الله عليه وسلم ﴿رأى جبرئيل، عليه السلام، في السدرة وله ستمائة جناح﴾. وفيه أيضاً: ﴿أنّه يدخل كل صباح ومساء في نهر الحياة، ثمّ يخرج فينفضّ أجنحته فيخلق سبحانه من قطراته ملائكة لا عدد لها﴾. وهذا العالم المثالي يشتمل على العرش والكرسي، والسماوات السبع، والأرضين، وما في جميعها من الأملاك، وغيرها.

ومن هذا المقام يتنبَّه الطالب على كيفيّة المعراج النبوي وشهوده، صلّى الله عليه وآله، آدم في السماء الأولى، ويحيى وعيسى في الثانيّة، ويوسف في الثالثة، وإدريس في الرابعة، وهارون في الخامسة، وموسى في السادسة، وإبراهيم في السابعة، صلوات الله عليهم أجمعين.

وعلى الفرق بين ما شاهده في النوم والقوّة الخياليّة من العروج إلى السماء، كما يحصل للمتوسطين في السلوك، وبين ما يشاهد في هذا العالم الروحاني.

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It is called the "Imaginal World" because it contains forms of whatever exists in the corporeal world, and for its being the first formal representation of the Archetypes and realities on the plane of divine knowledge. It is also called the "Discrete Imagination" (*al-khayāl al-munfaṣil*) for its being non-material, which is analogous to the "Connected Imagination" (*al-khayāl al-muttaṣil*).[3]

Every single meaning or spirit has an imaginal form corresponding to its perfections, since each of them has a share in the divine name, the Manifest. For that reason, a sound narration relates, "The Prophet, peace and blessings upon him, saw Jibraʾīl, upon him peace, at the Lote Tree with six hundred wings," and also, "Jibraʾīl enters the River of Life every morning and evening and leaves, flapping his wings. Then God, Almighty, creates an infinite number of angels from every drop."[4] This Imaginal World contains the Throne (*ʿarsh*), the Pedestal (*kursī*),[5] the seven heavens[6] and earths and all the angels contained therein, and others.

In light of this, the seeker grasps the nature of the Prophet's ascent (*miʿrāj*) and his witnessing of Adam (Ādam) on the first heaven, John (Yaḥyā) and Jesus (ʿĪsa) on the second, Joseph (Yūsuf) on the third, Enoch (Idrīs) on the fourth, Aaron (Hārūn) on the fifth, Moses (Mūsā) on the sixth and Abraham (Ibrāhīm) on the seventh, peace be upon them all.

And [the seeker grasps] the difference between what is witnessed in sleep and the faculty of imagination, such as ascending to the heavens, as it occurs for the intermediate wayfarers, and what is witnessed in this spiritual world.

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3 The Discrete Imaginal World (*ʿālam al-mithāl al-munfaṣil*) is a reflection of the Permanent Archetypes in the Great World and exists independently. The Connected Imaginal World (*ʿālam al-mithāl al-muttaṣil*) is connected to the Small World, which is the human being.

4 Majlisī, *Biḥār al-anwār*, 4:38, no. 14; 92:374, no. 1.

5 Maybūdī writes in *Kashf al-asrār wa ʿuddat al-abrār*, "He is on the Throne; in knowledge (*ʿilm*), everywhere; in communing (*suḥbat*), in the spirit (*jān*); in nearness, in the soul (*nafs*)." Cited in A. Keeler, "Mystical Theology and Traditional Hermeneutics" in Shihadeh, *Sufism and Theology*, 23.

6 In classical cosmology, "The physical world consists of thirteen concentric spheres adjacent to one another, the highest of them is *al-aṭlas* (lit. effaced). As its name suggests, it does not contain any stars. Then there is the sphere of *al-thawāb* (lit. stationary) which is established in its dense stratum and whose ceiling comes in contact with the former. Together they are called the Throne (*al-arsh*) and the Pedestal (*al-kursī*), respectively, in the terminology of Revelation. The seven heavens and the seven planets follow, as mentioned in the verse, 'Each is floating in a celestial body' (Qurʾān 21:33). Their order has been established by the ancients and is considered common knowledge." ʿĀmilī, *Tashrīḥ al-aflāk*, cited in Al-Majid, *Manāzil al-sāʾirīn: bāb al-firāsa*, trans. M. Ali, *The Principles of Correspondences*, 64.

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وهذه الصور المحسوسة ظلال تلك الصور المثاليّة، لذلك يعرف العارف بالفراسة الكشفيّة من صورة العبد أحواله، قال عليه السلام: ﴿اتقوا فراسة المؤمن فإنّه ينظر بنور الله﴾.

وقال عليه السلام في الدجال: ﴿مكتوب على ناصيته ﴿ك، ف، ر﴾ ولا يقرءه إلّا مؤمن. وقال تعالى: ﴿سِيماهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ﴾ في حقّ أهل الجنّة. وفي حق أهل النار: ﴿يُعْرَفُ الْمُجْرِمُونَ بِسِيماهُمْ فَيُؤْخَذُ بِالنَّواصِي وَ الْأَقْدامِ﴾.

والمثالات المقيّدة التي هي الخيالات أيضاً، ليست إلّا أنموذجاً منه وظلاً من ظلاله، خلقها الله تعالى دليلًا على وجود العالم الروحاني، ولهذا جعلها أرباب الكشف متّصلة بهذا العالم، ومستنيرةً منه كالجداول والأنهار المتّصلة بالبحر والكوى والشبابيك، التي يدخل منها الضوء في البيت.

ولكل من الموجودات التي في عالم الملك، مثال مقيّد، كالخيال في العالم الإنساني، سواء كان فلكاً، أو كوكباً، أو عنصراً، أو معدناً، أو نباتاً، أو حيواناً. فإنّ لكل منها روحاً وقوى روحانيّة، وله نصيب من عالمه وإلّا لم تكن العوالم متطابقة، غاية ما في الباب أنّه في الجمادات غير ظاهر كظهوره في الحيوان، قال الله تعالى: ﴿وَ إِنْ من شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ﴾.

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These sensible forms are shadows of those imaginal forms. For that reason the gnostic knows the state of a person by their form through the perspicacity of unveiling (*al-firāsa al-kashfiyya*) as he mentions, "Be wary of the believer's perspicacity, for he sees with the light of God."[7] He also said that the letters "*kāf*", "*fā*", and "*rā*", will be written on the forelocks of the Dajjāl, but none but the believer will be able to read it. God, the Most High, states, "Their signs are on their faces from the effect of prostration,"[8] concerning the people of paradise. Whereas, regarding the people of the fire He says, "The guilty will be known by their faces and taken by their forelocks and feet."[9]

Delimited images, which are also imaginings, are but a sample of it and a shadow that God has created as a proof for the existence of the spiritual world. For this reason, the people of unveiling maintain that it is connected to this world and receive insight from it, in the same way that streams and rivers connect to the sea and apertures and windows let light inside of a house.

For every entity in the world of Kingdom, there is a delimited Imaginal [world], like the imagination in the human world, whether it be a galaxy, a planet, an element, a metal, a plant or animal. For everything has spirit and spiritual powers, and possesses a share from its world, the least of which are non-manifest in the inanimate objects and manifest in the animals, lest there be no correspondence between the worlds.[10] With respect to this God says, "There is nothing except that it glorifies Him with praises, but you do not understand their glorification."[11]

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7 Suyūṭī, *al-Jamiʿ al-ṣaghīr*, 1:142; *Biḥār al-anwār*, 24:128. The word *firāsa* is derived from *tafarrus,* which means ascertainment or circumspection (*tathabbut*) or observation (*naẓar*). It is said, "He saw (*tafarrasa*) in him virtue when he observed him carefully with penetrating vision." *Lisān al-ʿArab*, 5:110. Ibn al-ʿArabī's writes, "Perspicacity through faith (*firāsa*) is a divine light which God gives to the person of faith in the eye of his insight just like the light which belongs to the eye of sight. When a person has this perspicacity, its mark is like the light of the sun through which sensory objects appear to sight." *Futūḥāt* , 2:235:35, cited in Chittick, *The Sufi Path of Knowledge*, 304.

8 Qurʾān (*al-Fatḥ*) 48:29.

9 Qurʾān (*al-Raḥmān*) 55:41.

10 "Lexically, correspondence means 'analogy,' referring to the general correlation and connection between existent things. Correspondence is a universal principle, an order that embraces existence. Man possesses a correspondence with God and another with creation by which he discerns his interrelationships with the entities." Al-Majid, *Manāzil al-sā'irīn: bāb al-firāsa*, trans. M. Ali, *The Principles of Correspondences*, 1.

11 Qurʾān (*al-Isra*) 17:44.

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وقد جاء في الخبر الصحيح ما يؤيّد ذلك، من مشاهدة الحيوانات اموراً لا يشاهدها من بني آدم إلا أرباب الكشف أكثر من أن تحصى. وذلك الشهود يمكن أن يكون في عالم المثال المطلق، ويمكن أن يكون في المثال المقيّد، والله أعلم بذلك. ولعدم شهود المحجوبين من الإنسان جعلهم الله أسفل سافلين.

والسالك إذا اتصل في سيره إلى المثال المطلق - بعبوره عن خياله المقيّد - يصيب في جميع ما يشاهده، ويجد الأمر على ما هو عليه، لتطابقها بالصور العقليّة التي في اللوح المحفوظ، وهو مظهر العلم الإلهي، ومن هنا يحصل الاطّلاع للإنسان على عينه الثابتة وأحوالها بالمشاهدة، لأنه ينتقل من الظلال إلى الأنوار الحقيقية كما يطّلع عليها بالانتقال المعنوي، وسنبيّن ذلك، إن شاء الله تعالى، في الفصل التالي.

وإذا شاهد أمراً ما في خياله المقيّد، يصيب تارة، ويخطئ أخرى، وذلك لأنّ المشاهَد إمّا أن يكون أمراً حقيقيًّا أولا. فإن كان، فهو الذي يصيب المشاهد فيه وإلّا فهو الاختلاق الصادر من التخيّلات الفاسدة، كما يختلق العقل المشوب بالوهم للوجود وجوداً، ولذلك الوجود وجوداً آخر، وللباري تعالى شريكاً، وغيرها من الاعتباريات التي لا حقيقة لها في نفس الأمر. قال تعالى: ﴿إِنْ هِيَ إِلَّا أَسْماءٌ سَمَّيْتُمُوها أَنْتُمْ وَ آباؤُكُمْ ما أَنْزَلَ اللهُ بِها من سُلْطانٍ﴾.

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Authentic hadith affirm that animals perceive innumerable realities imperceptible to the children of Adam unless they are among the people of unveiling. Such witnessing may be from the Absolute Imaginal World (*ʿālam al-mithāl al-muṭlaq*), and possibly from the Delimited Imaginal World (*ʿālam al-mithāl al-muqayyad*),[12] but God knows best. By the very fact that the veiled do not witness these realms, God has made them the "lowest of the low."[13]

But if the wayfarer connects with the Absolute Imaginal World in his movement, by traversing his delimited imagination, he reaches whatever he witnesses and finds reality as it truly is, because it corresponds to the intellectual forms in the Guarded Tablet, which is the manifestation of divine knowledge.[14]

Hence, a person obtains knowledge of his Permanent Archetype and its states through direct witnessing, because he proceeds from shadows to real light, in the same way that he gains knowledge of it by spiritual (*maʿnawī*) transference. We will clarify this in the next chapter, God willing.

If he witnesses something in his delimited imagination, at times it is correct and at other times it is mistaken. This is because the vision either reflects reality or it does not. If it does, then it is correct, otherwise, it is a figment arising from corrupted imaginings, in the same way that the intellect adulterated by *imagination* (*wahm*) concocts that something exists, while in fact, it does not, or that it is something else, or that God has a partner, or other concepts which have no reality in actuality (*nafs al-amr*). God says, "They are but mere names that you and your fathers have devised, for which God has not sent down any authority."[15]

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12 Absolute Imagination refers to the cosmic imagination or the situation of all existence, which exists independent of the viewer. The Discrete Imagination is the soul's faculty of imagination, which are connected to the viewing subject." Chittick, *The Sufi Path of Knowledge*, 116- 118.

13 Referring to the verse, "Then We reduced him to the lowest of the low" (Qurʾān 95:5).

14 Ibn al-ʿArabī writes, "Were it not for the imagination, none of what we have made manifest to you would have become manifest. For imagination is the most comprehensive of engendered things and the most perfect of existent things." *Futūḥāt,* 2:311.2.

15 Qurʾān (*Yūsuf*) 12:40. Imagination sometimes refers to sensory intuition (*al-wāhima*), which contrives ways to deceive and plot, arriving at certain ends through deception and cunning. Yet, like the three other faculties, it is also beneficial. The faculty of imagination [sensory intuition] conceptualizes the meaning of particulars to concoct stratagems and derive the means required to reach correct objectives.

The difference between the terms sensory intuition (*al-wāhima*), imagination (*al-khayāl*) and fantasy (*al-mutakhayyila*) may be unclear. Each of these is a distinct faculty, as distinct as the faculties of intellect, anger and desire are to each other. The function of imagination [sensory intuition] is to conceptualize the meanings of particulars, the function of the imagination is to perceive forms, and the function of the fantasy is to synthesize and segregate between the two. Al-Majid, *Manāzil al-sāʾirīn: bāb al-firāsa*, trans. M. Ali, *The Principles of Correspondences*, 92.

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وللاصابة أسباب بعضها راجع إلى النفس، وبعضها إلى البدن، وبعضها إليهما جميعاً. أمّا الأسباب الراجعة إلى النفس، كالتوجّه التامّ إلى الحقّ، والاعتياد بالصدق، وميل النفس إلى العالم الروحاني العقلي، وطهارتها عن النقائص، وإعراضها عن الشواغل البدنية، واتصافها بالمحامد، لأنّ هذه المعاني توجب تنوّرها وتقويها، وبقدر ما قويت النفس وتنوّرت تقدر على خرق العالم الحسّي، ورفع الظلمة الموجبة لعدم الشهود.

وأيضاً تقوى بالمناسبة بينها وبين الأرواح المجرّدة، لاتصافها بصفاتها، فيفيض عليها المعاني الموجبة للانجذاب إليها من تلك الأرواح، فيحصل الشهود التامّ. ثمّ إذا انقطع حكم ذلك الفيض، ترجع النفس إلى الشهادة، متصفة بالعلم، منتقشة بتلك الصورة بسبب انطباعها في الخيال.

وأمّا الأسباب الراجعة إلى البدن، صحّته واعتدال مزاجه الشخصي، ومزاجه الدماغي. والأسباب الراجعة إليهما الإتيان بالطاعات، والعبادات البدنيّة، والخيرات، واستعمال القوى وآلاتها بموجب الأوامر الإلهيّة، وحفظ الاعتدال بين طرفي الإفراط والتفريط فيها، ودوام الوضوء، وترك الاشتغال بغير الحقّ دائماً، بالاشتغال بالذكر، وغيره خصوصاً من أوّل الليل إلى وقت النوم.

وأسباب الخطاء ما يخالف ذلك، من سوء مزاج الدماغ، واشتغال النفس باللذات الدنيويّة، واستعمال القوة المتخيّلة في التخيلات الفاسدة، والانهماك في الشهوات، والحرص على المخالفات. فإنّ كل ذلك مما يوجب الظلمة وازدياد الحجب. فإذا أعرضت النفس من الظاهر إلى الباطن بالنوم، تتجسّد لها هذه المعاني فتشغلها عن عالمها الحقيقي، فتقع مناماته اضغاث احلام، لا يُعبأ بها، وترى ما تخيّله المتخيّلة بعينه.

وما يرى بسبب انحراف المزاج، كثيراً ما يكون أموراً مزعجة لها بحسب تغير مزاج بدنها اكثر مما كان. فهذه الأمور المشاهدة كلها نتائج أحواله الظاهرة إن خيراً فخيراً وإن شراً فشراً.

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The reasons for their correctness can sometimes be traced to the soul, sometimes the body, and sometimes both. As for the reasons stemming from the soul, they are, for example, complete attention to God, habituating to truthfulness, inclining the soul to the spiritual intellectual world, purification from defects, shunning bodily preoccupations and exemplifying praiseworthy attributes, since these strengthen the soul and render it luminous. The extent to which the soul is luminous, it is able to disengage itself from the sensory realm and remove the darkness that causes the lack of witnessing.

In addition, the correspondence between the soul and the immaterial spirits strengthens because it acquires their characteristics. Thus, [spiritual] meanings effuse upon it causing attraction to those spirits resulting in complete witnessing. Then, if the period of that effusion ceases, the soul returns to the visible world, imbued with knowledge and possessing that form engraved upon it because of its impression on the imagination.

As for the reasons originating in the body, it stems from its soundness, balance of its individual constitution and mind. As for the reasons originating from both, it stems from the performance of religious duties (*ṭāʿāt*), bodily worship, good deeds, using one's powers and faculties in accordance with divine commandments, maintaining a balance between excess and deficiency therein, continually being in the state of ablution, and turning away from other than God by being occupied with invocation, especially from the evening until one sleeps.

The reasons for their falsity contravenes the aforementioned, such as an ill disposition of the mind, preoccupation with worldly pleasures, the use of the [power of] fantasy (*mutakhayyala*) for corrupt imaginings, being engrossed in desires and coveting disobedience. All these are the cause of darkness and the increase of veils. If the soul turns away from the manifest to the hidden in sleep, these meanings become corporealized and occupy it from its real world. Its dreams are confused dreams (*adhghāth al-aḥlām*) and have no significance. [The soul] sees [in sleep] precisely what the fantasy imagines in [wakefulness].[16]

That which it sees because of a deviant constitution is often disquieting for it, to the extent that the bodily constitution changes from its previous state. Thus, all of these visionary matters are the result of the outward states; if [the former] are good then [the latter] are good and if [the former] are evil then [the latter] are evil.

16 The Prophet has stated, "Dreams are of three types: It is either from God, inspired by Satan, or man conveying something to himself." "The sound dream is one of the forty-six parts of prophethood." Traditions recorded by Bukhārī, Muslim, Tirmidhī, and Ibn Ḥanbal.

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ومشاهدة الصور تارة يكون في اليقظة، وتارة في النوم، وكما أنّ النوم ينقسم بأضغاث أحلام وغيرها، كذلك ما يرى في اليقظة ينقسم إلى أمور حقيقيّة محضة، واقعة في نفس الأمر، وإلى أمور خياليّة صرفة - لا حقيقة لها - شيطانية، وقد يخلطها الشيطان بيسير من الأمور الحقيقيّة، ليضل الرائي، لذلك يحتاج السالك إلى مرشد يرشده وينجيه من المهالك.

والأوّل إمّا أن يتعلق بالحوادث أو لا، فإن كان متعلقاً بها، فعند وقوعها كما شاهدها، أو على سبيل التعبير، وعدم وقوعها يحصل التميّز بينها وبين الخياليّة الصرفة.

وعبور الحقيقة عن صورتها الأصليّة، أنّما هو للمناسبات التي بين الصور الظاهرة هي فيها، وبين الحقيقة، ولظهورها فيها، أسباب كلها راجعة إلى أحوال الرائي، وتفصيله يؤدّى إلى التطويل.

وأمّا إذا لم يكن كذلك، فللفرق بينها وبين الخياليّة الصرفة موازين، يعرفها أرباب الذوق والشهود، بحسب مكاشفاتهم كما أنّ للحكماء ميزاناً يفرق بين الصواب والخطاء، وهو المنطق.

منها ما هو ميزان عامّ وهو القرآن والحديث المُنبئ كل منهما عن الكشف التامّ المحمدي، صلى الله عليه وآله. ومنها ما هو خاصّ وهو ما يتعلّق بحال كل منهم، الفائض عليه من الاسم الحاكم، والصفة الغالبة عليه، وسنُؤمى في الفصل التالي بعض ما يعرف به إجمالاً، إن شاء الله تعالى.

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Witnessing of forms sometimes occurs in wakefulness and sometimes in sleep, just as sleep is divided into confused dreams and other types.[17] Likewise, that which is seen in wakefulness is divided into purely real events, corresponding to actuality, or purely imagined events—possessing no reality—[or] satanic. Satan confounds them to make them appear as real in order to misguide the observer. For this reason, the wayfarer needs a guide who guides him and saves him from perils.

As for the first type, it is either connected to events or it is not; if it is connected, then he witnesses it as it occurs or by way of interpretation. If it does not occur, he is able to distinguish between them and those that are purely imaginal events.

Interpreting a reality from its original form is based on the correspondence between its outward forms and the reality, and its manifestation therein; this is entirely on account of the states of the observer, the details of which lead to prolixity.

If it is not [connected to real events], then there are criteria to distinguish between them and purely imaginal events that are known by the people of "tasting" (*dhawq*) and witnessing, according to their unveilings, just as philosophers have criteria to distinguish truth and falsity, which is logic.

There is a general criterion, the Qur'ān and hadith, which informs of the perfect Muḥammadan unveiling, peace be upon him and his progeny. There are specific criteria that relate to the state of each of them, the emanation of the governing name and the dominant property over them. In the following chapter, we will refer to some of the general differences, God willing.

17 Najm al-Dīn Rāzī discusses the types of dreams in the following, "The dream is that which occurs when the senses have ceased to function, the imagination has begun to operate, and a certain object becomes visible to the one overcome by sleep. There are two kinds of dream: the first is the confused dream, that which is perceived by the soul through the instrumentality of the imagination, and is derived from the temptations of Satan and the whisperings of the soul. These are infused in the dreamer by Satan and the soul; the imagination forms a suitable image of them and conveys that image to the gaze of the soul. Such confused and disorderly dreams are not liable to interpretation; one must seek refuge in God from them and not relate them to anyone.

The second kind of dream is the good dream known as 'sound', which the Prophet defined as one of the forty-six parts of prophethood […] The sound dream is of three kinds. Whatever is in the first kind has no need of explanation or interpretation: it comes to pass exactly as seen … The second kind of sound dream is that in which part needs interpretation and part comes true exactly … The third kind of sound dream is that which needs interpretation in its entirety, like the dream of the king —'I see seven fat ears of corn' (Qur'ān 12:43)." Rāzī, *Mirṣād al-'ibād*, trans. H. Algar, *The Path of God's Bondsmen*, 287-288.

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١ تنبيه

لا بدّ أن تعلم أنّ كل ما له وجود في العالم الحسّي، هو موجود في العالم المثالي دون العكس، لذلك قال أرباب الشهود: إنّ العالم الحسّي بالنسبة إلى عالم المثالي كحلقة ملقاة في بيداء لا نهاية لها.

أمّا إذا أراد الحقّ تعالى ظهور ما لا صورة لنوعه في هذا العالم في الصور الحسية - كالعقول المجرّدة وغيرها - يتشكّل بأشكال المحسوسات، بالمناسبات التي بينها وبينهم، وعلى قدر استعداد ما له التشكّل، كظهور جبرئيل، عليه السلام، بصورة ﴿دحية الكلبي﴾ وبصورة أُخر، كما نقل عمر من حديث السؤال عن الإيمان والإسلام والإحسان.

وكذلك باقي الملائكة السماويّة والعنصريّة والجنّ أيضاً، وإن كان لها أجسام ناريّة كما قال الله تعالى، فيهم: ﴿وَ خَلَقَ الْجَانَّ من مارِجٍ من نارٍ﴾.

والنفوس الإنسانيّة الكاملة، أيضاً يتشكّلون بأشكال غير أشكالهم المحسوسة وهم في دار الدنيا، لقوة إنسلاخهم من أبدانهم، وبعد انتقالهم أيضاً إلى الآخرة، لازدياد تلك القوّة بارتفاع المانع البدني، ولهم الدخول في العوالم الملكوتيّة كلها، كدخول الملائكة في هذا العالم، وتشكّلهم بأشكال أهله، ولهم أن يظهروا في خيالات المكاشفين، كما تظهر الملائكة والجنّ، وهؤلاء هم المسمّون بـ﴿البدلاء﴾.

وقد يفرّق بينهم وبين الملائكة أصحاب الأذواق بموازينهم الخاصّة بهم، وقد يلهمهم الحقّ سبحانه ما يحصل به العلم بهم، وقد يحصل باخبارهم عن أنفسهم، وإذا ظهروا عند غير المكاشف من الصالحين والعابدين، لا تمكّن له أن يفرّق بينهم إلا بقرائن يحصل منها الظنّ فقط، مثل الإخبار عن المغيبات، والاطّلاع بالضمائر، والإنباء عن الخواطر قبل وقوعها في القلب، والله أعلم.

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1 Comment

You must know that everything that possesses existence in the sensory world possesses an existence in the Imaginal World, but not vice-versa. For this reason, the people of witnessing have stated that the relation between the sensible world and the Imaginal World is like a ring thrown in an endless desert.[18]

However, if God, Almighty, wishes to manifest something in sensory form that does not have a form for its type in this world—such as the immaterial intellects and others—it assumes shape in sensory forms according to the correspondences between it and the forms, and according to the preparedness of the receiving form. For example, Jibraʾīl, upon him peace, appeared in the form of Diḥya al-Kalbī[19] and other forms, as related by ʿUmar in a hadith answering a query about submission (*islām*), faith (*īmān*) and righteousness (*iḥsān*).

The same is true for all the celestial and elemental angels, as well as the Jinn, even though they possess bodies composed of fire, as stated in the verse, "He created the Jinn of a smokeless fire."[20]

Likewise, the perfected human souls assume a shape that is other than the sensory shapes they possessed while in the world because of their power to disengage themselves from their bodies. After having entered the hereafter, this power increases by the removal of bodily limitations and they have access to all the worlds of the Dominion just as the angels enter this world and can assume the shape of the inhabitants [of any world]. They are able to appear in the imaginings of the people of unveiling, just as the angels and Jinn appear to them. They are the ones who are called the "Substitutes" (*al-budalāʾ*).

The people of "tasting" have differentiated between them and the angels through particular criteria that they possess. God, Almighty, may inspire them the knowledge they receive from them. They gain knowledge about themselves through them. If they appear for some of the virtuous and worshippers who do not have unveiling, they are not able to distinguish them except through some token that yields only supposition, such as news concerning unseen matters, awareness of intentions, and information about thoughts before they occur in the heart. God knows best.

18 "This is why the presence of Imagination is the vastest of presences because it combines both worlds, the Unseen and the Visible. Ibn al-ʿArabī, *Futūḥāt*, 3:43. See also, *The Meccan Revelations,* ed. M. Chodkiewicz, 1:172.

19 Diḥyā al-Kalbī was a companion of the Prophet considered to be the most beautiful man of the time and Gabriel used to appear to the Prophet in the form of Diḥyā. See *The Meccan Revelations,* ed. M. Chodkiewicz, 1:306, n. 103.

20 Qurʾān (*al-Raḥmān*) 55:15.

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٢ تنبيه آخر

عليك أن تعلم أنّ البرزخ الذي يكون الأرواح فيه بعد المفارقة من النشأة الدنياوية، هو غير البرزخ الذي بين الأرواح المجرّدة وبين الأجسام، لانّ مراتب تنزّلات الوجود ومعارجه دوريّة، والمرتبة التي قبل النشأة الدنياويّة هي من مراتب التنزّلات ولها الأوليّة، والتي بعدها من مراتب المعارج ولها الآخريّة.

وأيضاً، الصور التي يلحق الأرواح في البرزخ الأخير، أنّما هي صور الأعمال، ونتيجة الأفعال السابقة في النشاة الدنياويّة، بخلاف صور البرزخ الأوّل، فلا يكون كل منهما عين الآخر لكنهما يشتركان في كونهما عالماً روحانيّاً وجوهراً نورانيّاً، غير مادّي مشتملاً لمثال صور العالم.

وقد صرح الشيخ، رضى الله عنه، في ﴿الفتوحات﴾ في الباب الحادي والعشرين وثلاثمائة ﴿بأنّ هذا لبرزخ غير الأوّل ويسمّى الأوّل بـ﴿الغيب الامكاني﴾ والثاني بـ﴿الغيب المحالي﴾ لإمكان ظهور ما في الأوّل في الشهادة، وامتناع رجوع ما في الثاني إليها إلّا في الآخرة وقليل من يكاشفه، بخلاف الأوّل. لذلك يشاهد كثير منّا ويكاشف البرزخ الأوّل، فيعلم ما يريد أن يقع في العالم الدنياوي من الحوادث، ولا يقدر على مكاشفة أحوال الموتى. والله العليم الخبير﴾.

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2 Another Comment

You must know that the *barzakh* that contains spirits after the severance of the worldly plane is other than the intermediary realm that is between immaterial spirits and bodies, since the degrees of Being's descent and ascent are circular. The degree before the worldly plane is one of the degrees of descent and is prior, and the degree after it is one of the degrees of ascent and is posterior.

Furthermore, the forms that accompany the spirits in the posterior *barzakh* are the forms of actions and the result of previous works in the worldly plane, in contrast to the forms of the prior *barzakh*.[21] Thus, neither is identical to the other except for the fact that each is a spiritual world, luminous substance, immaterial and contain the imaginal forms of the world.[22]

The Shaykh—may God be pleased with him—has made explicit in *al-Futūḥāt,* in chapter three hundred twenty-one, "This *barzakh* is other than the first; the first is called, the possible Unseen, and the second, the impossible Unseen, for the possibility of appearing in the visible world, those in the first, and the impossibility of return except in the hereafter, those in the second. There are few for whom it is unveiled, unlike the former. For that reason, many of us witness it and unveil the former *barzakh* and know what is to occur in the worldly plane but are unable to unveil the states of the deceased. God is the Omniscient, the Aware."

21 Imām Jaʿfar al-Ṣādiq declares, "Men will be raised up in accordance with the form of their actions," — or in another version, "according to the form of their intentions." Barqī, *Maḥāsin*, 1:409.

22 It is in these forms that they will be resurrected and rise up at the Awakening; that is, in another mode of being than this (physical) one. In this world, therefore, man stands between becoming an angel, a devil, a brute, or a predatory beast. If knowledge and reverence predominate in him, he will become an angel. Or if he is given over to hypocrisy, cunning, and compounded ignorance, then he will be a rebellious devil. If he surrenders to the effects of sensuous appetite, he will become a brute beast, and if overcome by the effects of irascibility and aggressiveness then he will be a predatory animal. Thus, according to the habits and states of character which predominate in a man's soul, so will he rise up in a corresponding form on the Day of Rising. Mullā Ṣadrā, *ʿArshiyya*, trans. J. Morris, *The Wisdom of the Throne*, 146.

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الفصل السابع

في مراتب الكشف وأنواعها إجمالا

اعلم، أنّ الكشف لغة رفع الحجاب، يقال: ﴿كشفت المرأة وجهها﴾ أي رفعت نقابها، واصطلاحاً هو الاطلاع على ما وراء الحجاب من المعاني الغيبيّة والأمور الحقيقيّة وجوداً أو شهوداً. وهو معنوي وصوري، وأعني بالصوري، ما يحصل في عالم المثال من طريق الحواس الخمس.

وذلك إمّا أن يكون على طريق المشاهدة، كرؤية المكاشف صور الأرواح المتجسّدة والأنوار الروحانية، وإمّا أن يكون على طريق السماع، كسماع النبيّ، صلى الله عليه وسلم، الوحي النازل عليه، كلاماً منظوماً، أو مثل صلصلة الجرس، ودويِّ النحل كما جاء في الحديث الصحيح، فإنّه، عليه السلام، كان يسمع ذلك ويفهم المراد منه. أو على سبيل الاستنشاق وهو التنسّم بالنفحات الإلهيّة، والتنشّق للفوحات الربوبيّة. قال عليه السلام: ﴿إنّ للّه في أيّام دهركم نفحات، ألا فتعرّضوا لها﴾.

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CHAPTER 7

The Degrees of Unveiling and its Main Types

Know that *kashf* lexically signifies the removal of a veil, as in, "The woman exposed her face," that is, removed her face-veil.[1] Technically, it signifies gaining awareness of hidden meanings and existential realities from behind a curtain, existentially or through witnessing,[2] and it occurs in meaning and in form. What I mean by "in form" is that which occurs in the Imaginal World through the five senses.[3]

It occurs either through witnessing, like the vision of one who sees the forms of corporealized spirits and spiritual lights, or it occurs in the form of audition, such as the Prophet's hearing, peace and blessings upon him, of revelation descending upon him in metered speech, or the ringing of a bell, or the humming of a bee, as related in a sound hadith; for he used to hear that and understand its intent therein.

Or, it occurs in the form of olfaction, which is the inhalation of the divine breeze and the aroma of Lordship. The Prophet, upon him peace, said, "God possesses breezes during your days; will you not then encounter them?"[4]

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1 Qayṣarī discusses the types of spiritual experience in this section, describing realities and their significances through the inward faculties of perception. The key to this section is Ibn al-ʿArabī's statement, "Sound knowledge is not given by reflection, nor by what the rationalists claim by means of their reflective powers. Sound knowledge is only that which God casts in the heart of the knower. It is a divine light for which God singles out any of his servants whom He wills […] He who has no unveiling has no knowledge." Ibn al-ʿArabī, *Futūhāt*, 1:218.19, cited in Chittick, *The Sufi Path of Knowledge*, 170. Elsewhere he says, "You advance nothing except the transference from knowledge to vision; and the form is one." Ibn al-ʿArabī, *Risālat al-anwār,* 123–131. See Chittick, "Ibn ʿArabī on the Benefit of Knowledge" in *The Essential Sophia*, S. H. Nasr and K. O'Brien.

2 Witnessing, according to the Group, is to see things by the proofs of His Unity (*tawhīd*) and to see Him within things, and their realities with certainty (*yaqīn*), without any doubt […] Witnessing follows unveiling, or it may be said that it is followed by unveiling. Ibn al-ʿArabī, *Futūhāt*, 2:484.

3 Jurjānī defines unveiling as, "Gaining awareness of matters concerning the Unseen and the verities of things that are customarily behind the veil." Jurjānī, *Kitāb al-taʿrīfāt*, 193. Unveiling refers to the opening of the inner faculties of perception to some divine reality or manifestation. If the source of divine manifestation is taken into consideration, it is called theophany (*tajallī*) or manifestation (*ẓuhūr*), but if it is in reference to the perceiver, insofar as it is a visionary experience for the gnostic, it is called unveiling (*kashf*) or witnessing (*shuhūd*).

4 Majlisī, *Biḥār al-anwār*, 77:166, no. 2.

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وقال: ﴿إنّي لأجد نفس الرحمن من قبل اليمن﴾.

أو على سبيل الملامسة، وهي بالاتصال بين النورين، أو بين الجسدين المثاليّين، كما نقله عبد الرحمن بن عوف - رضى الله عنه - قال رسول الله، صلى الله عليه وسلم: ﴿رأيت ربي تبارك وتعالى في أحسن صورة. فقال: فيما يختصم الملأ الأعلى يا محمد؟ قلت: أنت أعلم أي ربي، مرتين. قال: فوضع الله كفّه بين كتفيّ وفوجدت بردها بين ثديي فعلمت ما في السماوات وما في الأرض﴾ ثم تلا هذه الآية: ﴿وَ كَذلِكَ نُرِي إِبْراهِيمَ مَلَكُوتَ السَّماواتِ وَ الْأَرْضِ وَ لِيَكُونَ من الْمُوقِنِينَ﴾.

أو على طريق الذوق، كمن يشاهد أنواعاً من الأطعمة، فإذا ذاق منها وأكل اطلع على معانٍ غيبيّة. قال النبي، صلى الله عليه وسلم: ﴿رأيت أنّي أشرب اللبن حتى خرج الريّ من أظفاري، فأعطيت فضلي عمر، فأوّلت ذلك بالعلم﴾.

وهذه الأنواع قد يجتمع بعضها مع بعض، وقد ينفرد، وكلها تجلّيات أسمائيّة، وإذ الشهود من تجلّيات الاسم البصير، والسماع من الاسم السميع، وكذلك البواقي، إذ لكل منها اسم يربّه وكلها من سوادن الاسم العليم وإن كان كل منها من أمّهات الأسماء.

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He said, "I find the Breath of the Merciful coming from the direction of Yemen."[5]

Or, it occurs in the form of palpation, which is by communion between two lights or two imaginal bodies, as related by ʿAbd al-Raḥmān b. ʿAuf—may God be pleased with him—that the Prophet, peace and blessings upon him, said, "I saw the Lord, the Most High, in the most beautiful form." God said, "What is the higher plenum (*al-malaʾ al-aʿlā*) disputing about, O Muḥammad?" He replied twice, "You know best, my Lord."

He said, "So God, placed His palm between my shoulders and I felt its coolness between my breasts, then I knew whatever was in the heavens and the earth."[6] Then he recited the verse, "We showed Abraham the dominion of the heavens and the earth so that he would be among the certain."[7]

Or, it occurs through tasting, like one who sees different types of food, so if he tastes it and eats from it, he comes to know a spiritual meaning. The Prophet, peace and blessings upon him, said, "I saw that I was drinking milk to the point that its wetness flowed from my fingertips. So I gave its excess to ʿUmar, and I interpreted that as knowledge."[8]

These types [of unveiling] may combine with one another or appear individually. They are all theophanies of the divine names since witnessing is the theophany of the name, All-Seeing (*al-baṣīr*), and audition of the name, All-Hearing (*al-samīʿ*), and so on. Each type possesses a divine name that lords over it, and all serve under the name, the Omniscient (*al-ʿalīm*), even if they are among the Mothers of the Names.

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5 Ghazālī, *Ihyāʾ ʿulūm al-dīn*, 3:153; Aḥmad 2:541; Ibn al-ʿArabī, *Futūḥāt* , 1:97.21. See Chittick, *The Sufi Path of Knowledge*, 127; *The Self-Disclosure of God*, 42; Todd, *The Sufi Doctrine of Man*, 102; Qūnawī, *Fukūk*, 265.

The Breath of the Merciful symbolizes a state of union through which words and meanings are engendered. Kāshānī, *Laṭāʾif al-iʿlām*, 567. "Thus, breath is a vapor, relieves constriction in the breast, and is the vehicle for words; in the same way the Breath of the All-Merciful is a Cloud, relieves the constriction of the Permanent Archetypes (or the divine names)—which desire to see the outward manifestation of their properties—and is the vehicle for God's own words, which are the creatures." *The Sufi Path of Knowledge*, 127.

6 Dārimī, *Ruʾā*, 12; Aḥmad, 1:378; Ibn al-ʿArabī provides a commentary on this hadith in *Futūḥāt*, chapter 306, 3:27. ʿĀisha related that al-Hārith b. Hishām asked the messenger of God, "Messenger of God, how does the revelation (*wahy*) come to you?" The Messenger of God replied, "Sometimes it comes like the ringing of a bell; it is the hardest on me. Then it passes from me after I have grasped what it said. Sometimes the angel appears to me as a man. He speaks to me and I grasp what he says" (Bukhārī 1987: I, 58–9, no. 2). See also Berg, "Muḥammad" in *The Blackwell Companion to the Qurʾān*, ed. Rippin, 188.

7 Qurʾān (*al-ʿAnʿām*) 6:75.

8 Jāmī mentions this hadith in his commentary on the *Fuṣūṣ*, 180–186.

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وأنواع الكشف الصوريّ إمّا أن يتعلق بالحوادث الدنيويّة، أو لا، فإن كانت متعلقة بها، كمجيء زيد من السفر وإعطائه لعمر وألفاً من الدنانير، فتسمّى ﴿رهبانيّة﴾ لاطّلاعهم على المغيبات الدنيويّة بحسب رياضاتهم ومجاهداتهم.

أهل السلوك - لعدم وقوف هممهم العالية في الأمور الدنياويّة - لا يلتفتون إلى هذا القسم من الكشف لصرفها في الأمور الاخرويّة وأحوالها، ويعدّونه من قبيل الاستدراج، والمكر بالعبد، بل كثير منهم لا يلتفتون إلى القسم الأخروي أيضاً، وهم الذين جعلوا غاية مقاصدهم الفناء في الله والبقاء به.

والعارف المحقّق - لعلمه بالله ومراتبه، وظهوره في مراتب الدنيا والآخرة واقف - معه أبداً ولا يرى غيره، ويرى جميع ذلك تجلّيات إلهية فينزل كلا منها منزلته، فلا يكون ذلك النوع من الكشف استدراجاً في حقه، لأنه حال المبعدين الذين يقنعون من الحقّ بذلك، ويجعلونه سبب حصول الجاه والمنصب في الدنيا، وهو منزّه من القرب والبعد المنبئين بالغيريّة مطلقاً.

وإن لم يكن متعلقة بها، بأن كانت المكاشفات - في الأمور الحقيقيّة الاخرويّة، والحقائق الروحانيّة - من أرواح العاليّة والملائكة السماويّة والارضيّة، فهي مطلوبة معتبرة.

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The types of unveiling related to form are either associated with the events of the world or they are not. If they are—such as the knowledge of Zayd returning from a journey and giving ʿUmar a thousand Dinars—it is called "divination" because their acquisition of hidden knowledge of the mundane world is on account of their disciplines and exercises.

The people of wayfaring, on account of their lofty aspirations disregarding worldy matters, do not pay any attention to this type of unveiling, in order to exert themselves for the affairs of the hereafter and its states. They consider this type of unveiling a form of descent into destruction (*istidrāj*) and deception for the bondsman. In fact, many of them do not pay attention to even the ones that concern the hereafter because they are those who have made their ultimate objective annihilation in God and subsistence by Him.[9]

The realized gnostic—because of his knowledge of God, His degrees and manifestations on the worldly plane and that of the hereafter—remains with Him eternally, sees none other than Him, and sees everything as divine theophanies. He gives everything its due, so that type of unveiling does not become a form of deception in relation to him. Those who are distant, who are satisfied with [unveiling] from God, make it a means for obtaining status and position in this world, but [the gnostic] completely transcends either the nearness or the distance of those immersed in otherness.

If they are not related to [events of this world] but are unveilings—pertaining to realities of the hereafter and spiritual realities—from among the sublime spirits, celestial and earthly angels, that is what is desired and valued.

9 Ḥaydar Āmulī, writes, "The perfect Shaykh ʿAfīf al-Dīn Tilmisānī in his *Sharḥ manāzil al-saʾirīn* (Commentary on the Stations of Wayfarers), indicates the lowliness of those who have the unveiling of form, considering them no greater than the masses. It is appropriate to mention it here because most people of our time claim that the perfection of a gnostic is in the unveiling of form (*al-kashf al-ṣurī*). He writes, in the chapter on Vision, commenting on spiritual intuition (*firāsā*), 'What I gather from experience is that the *firāsā* of the gnostics distinguishes between those who are worthy to stand before God and those who are not. They recognize those who have receptivity and strive for the sake of God, and whether or not they have arrived at the Presence of Union (*ḥaḍrat al-jamʿ*). This is the *firāsa* of the gnostics.

The *firāsa* of the people of spiritual exercise (*riyāḍa*) is acquired through hunger, seclusion, purifying the inward but without having arrived before the God's presence. Their *firāsa* relates to the unveiling of forms and hidden matters specific to creation. They only inform about creation because they are veiled from God. As for the gnostics, their sole preoccupation is the gnosis of God, so they inform concerning God.'" Āmulī, *Jāmiʿ al-asrār*, 468.

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وهذه المكاشفات قلَّ ما تقع مجردة عن الإطلاع بالمعاني الغيبيّة، بل أكثرها يتضمن المكاشفات المعنويّة، فيكون أعلى مرتبةً وأكثر يقيناً، لجمعها بين الصورة والمعنى.

وله مراتب بارتفاع الحجب كلها، أو بعضها دون البعض، فإن المشاهد للاعيان الثابتة في الحضرة العلميّة الإلهيّة أعلى مرتبة من الكل، وبعده من يشاهدها في العقل الأول وغيره من العقول، ثم يشاهدها في اللوح المحفوظ وباقي النفوس المجرّدة ثمّ في كتاب المحووالإثبات.

ثم في باقي الأرواح العالية والكتب الإلهيّة، من العرش والكرسي والسماوات والعناصر والمركبات، لأنّ كلًا من هذه المراتب كتاب إلهي مشتمل على ما تحته من الأعيان والحقائق.

وأعلى المراتب في طريق السماع، سماع كلام الله، من غير واسطة، كسماع نبينا، صلى الله عليه وسلّم، في معراجه، وفي الأوقات التي أشار إليها بقوله: ﴿لي مع الله وقت لا يسعني ملك مقرب ولا نبي مرسل﴾. كسماع موسى، عليه السلام، كلامه تعالى.

ثمّ سماع كلامه بواسطة جبرئيل، عليه السلام، كسماع القرآن الكريم، ثمّ سماع كلام العقل الأوّل وغيره من العقول، ثمّ سماع كلام النفس الكليّة والملائكة السماويّة والارضيّة على الترتيب المذكور، والباقي على هذا القياس.

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These unveilings are seldom devoid of insight with respect to meanings of the Unseen, rather most of them encompass unveilings of meaning, so they are of higher rank and of greater certainty for their combining of meaning and form.

[Unveiling] possesses degrees in accordance with the removal of veils, either in their entirety or the removal of some veils over others. Thus, one who witnesses the Permanent Archetypes on the plane of divine knowledge possesses the highest station of all. Thereafter, one who witnesses them in the First Intellect and others from among the intellects; then, one who witnesses them in the Guarded Tablet and the remaining immaterial souls; then, in the Book of Effacement and Establishment.

Then, he witnesses them in the remaining sublime spirits and divine books, from among the Throne, the Pedestal, the heavens, the elements and the compounds since each one of these degrees is a divine book that subsumes entities and realities below it.

The highest degree is that of hearing, namely, hearing the speech of God, without an intermediary, such as our Prophet's hearing, peace and blessings upon him, during his ascension (*miʿrāj*), and the times he referred to in his saying, "I have a time with God that neither an angel brought nigh nor a prophet sent out embraces me,"[10] and prophet Mūsā's hearing the speech of the Almighty.[11]

Then, hearing His speech by means of Jibraʾīl, upon him peace, such as hearing the noble Qurʾān; then, hearing the speech of the First Intellect and other intellects; then, hearing the speech of the Universal Soul, the celestial and earthly angels, and the rest accordingly.

10 Majlisī, *Biḥār al-anwār*, 82:243.

11 In explaining the verse, "Men whom trade does not divert" (Qurʾān 24:37), Imām ʿAlī says, "Truly, God has made remembrance (*al-dhikr*) a polish for the hearts, by which they hear after being deaf, see after being blind and yield after being resistant. In every age, there are servants of God with whom He whispers in their thoughts and speaks to in the depths of their intellects. They spread light through their awakened and illuminated hearing, sight and hearts, reminding [others] of the Days of God and invoking reverence for His status, like guideposts in the desert. Whoever adopts the way, they praise his path and give him glad tidings of deliverance, but whoever swerves right or left, they disparage his course and warn him of ruin. Thus, they are lamps in the darkness and guides through these doubts …

It is as though they have crossed from the world into the hereafter and behold what lies beyond it. They become aware of the unseen [realities] of the people of the *barzakh* during their long stay there, and it is as though the Day of Judgement has already fulfilled its promise for them. Unveiling that curtain for the people of the world, they see what people do not see and hear what people do not hear." *Nahj al-balāgha*, sermon 221.

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ومنبع هذه الأنواع من المكاشفات هو قلب الإنساني بذاته، وعقله المنوّر العمليّ، المستعمل لحواسّه الروحانيّة، فإنّ للقلب عيناً وسمعاً وغير ذلك من الحواسّ، كما أشار إليه سبحانه بقوله: ﴿فَإِنَّها لا تَعْمَى الْأَبْصارُ وَ لكِنْ تَعْمَى الْقُلُوبُ الَّتِي في الصُّدُورِ﴾ و﴿خَتَمَ اللهُ عَلى قُلُوبِهِمْ وَ عَلى سَمْعِهِمْ وَ عَلى أَبْصارِهِمْ غِشاوَةٌ﴾. وفي الأحاديث المشهورة ما يؤيّد ذلك كثير.

وتلك الحواسّ الروحانيّة أصل هذه الحواسّ الجسمانيّة، فإذا ارتفع الحجاب بينها وبين الخارجيّة، يتّحد الأصل مع الفرع، فيشاهد بهذه الحواسّ ما يشاهد بها، والروح يشاهد جميع ذلك بذاته. لانّ هذه الحقائق تتّحد في مرتبته كما مرّ، من أنّ الحقائق كلها في العقل الأوّل متّحدة.

وهذه المكاشفات عند ابتداء السلوك أولا يقع في خياله المقيّد، ثمّ بالتدريج وحصول الملكة ينتقل إلى لعالم المثالي المطلق، فيطّلع على ما يختصّ بالعناصر، ثمّ السماوات، فسيري صاعداً إلى أن ينتهي إلى اللوح المحفوظ، والعقل الأوّل، صورتي أمّ الكتاب.

ثمّ ينتقل إلى حضرة العلم الإلهي، فيطّلع على الأعيان حيث ما يشاء الحقّ سبحانه، كما قال: ﴿وَ لا يُحِيطُونَ بِشَيْءٍ من عِلْمِهِ إِلَّا بِما شاءَ﴾. وهذا أعلى ما يمكن لعباد الله في مراتب الشهود، لأنّ فوق هذه المرتبة شهود الذات المفنيّة للعباد عند التجلّي إلا أن يتجلّى من وراء الأستار الأسمائيّة، وهي عين الأعيان، وإليه أشار الشيخ، رضى الله عنه، في الفص الشيثي: ﴿فلا تَطمع ولا تتعب نفسك إنّها الغاية التي ما فوقها غاية﴾.

وأمّا الكشف المعنوي المجرّد من صور الحقائق، الحاصل من تجلّيات الاسم العليم والحكيم. هو ظهور المعاني الغيبيّة والحقائق العينيّة.

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The source of these types of unveilings is the human heart itself and the enlightened practical intellect that uses its spiritual faculties. For the heart possess sight and hearing and other faculties, as stated in the verse, "It is not the eyes that are blind, but blind are the hearts in the breasts,"[12] and "God has placed a seal upon their hearts and upon their hearing and sight is a covering."[13] There are many well-known hadiths that support this.

Those spiritual faculties are the origin of the bodily senses, so if the veil between them is removed, the origin unifies with the branch, and what is witnessed by the bodily senses is witnessed by the [spiritual faculties] and the spirit witnesses all of that through its essence. These realities unite on its plane from the fact that every reality in the First Intellect is unified.

These unveilings occur in the delimited imagination in the beginning [stages] of wayfaring. Then, gradually, having acquired an aptitude for it, one is transferred to the Absolute Imaginal World where he gains insight into that which is specific to the elements, then the heavens, ascending until he reaches the Guarded Tablet and the First Intellect, which are the two forms of the Mother of the Book.

He is further transferred to the plane of divine knowledge and witnesses the Archetypes inasmuch as God wills, as mentioned in the verse, "They do not encompass an iota of His knowledge except what He wills."[14] This is the highest possible degree of witnessing attained by the servants of God since above this degree is the witnessing of the Essence in whose theophany the servant is annihilated, unless the theophany is from behind the curtain of the divine names. It is the archetype of Archetypes referred to by the Shaykh in the Chapter of Seth, "Do not covet nor tire yourselves because it is extremity above which there is no extremity."

As for the unveiling of meaning divested of the forms of realities, it is acquired from the theophany of the names, the Omniscient (*al-ʿalīm*) and the Wise (*al-ḥakīm*), it is the manifestation of meanings of the Unseen and realities in themselves.[15]

12 Qurʾān (*al-Ḥajj*) 22:46.

13 Qurʾān (*al-Baqara*) 2:7.

14 Qurʾān, (*al-Baqara*) 2:255.

15 Unveilings can also be categorized in accordance with the theophany of the divine names to which they refer. Hearing from the Unseen is the theophany of the name, the All-Hearing, and knowing a reality is a theophany of the name, the Omniscient. Some unveilings are divested of form, especially those obtained from the name, the Omniscient, but others may possess form such as those obtained from the name, the Fashioner (*al-muṣawwir*).

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فله أيضاً مراتب: أوّلها ظهور المعاني في القوة المفكّرة من غير استعمال المقدمات وتركيب القياسات، بل بأن ينتقل الذهن من المطالب إلى مبادئها ويسمّى بـ﴿الحدس﴾.

ثمّ في القوة العاقلة المستعملة للمفكّرة، وهي قوة روحانيّة غي حالة في الجسم ويسمّى بـ﴿النور القدسي﴾.

والحدس من لوامع أنواره، وذلك لأنّ القوة المفكّرة جسمانيّة، فيصير حجاباً ما للنور الكاشف عن المعاني الغيبية فهي أدنى مراتب الكشف، ولذلك قيل، الفتح على قسمين: فتح في النفس، وهو يعطى العلم التام نقلا وعقلا، وفتح في الروح، وهو يعطي المعرفة وجوداً، لا عقلا ولا نقلا.

ثمّ في مرتبة القلب، وقد يسمّى ﴿الإلهام﴾ في هذا المقام إن كان الظاهر معنى من المعاني الغيبيّة، لا حقيقة من الحقائق، وروحاً من الأرواح المجرّدة أو عيناً من الأعيان الثابتة، فيسمى ﴿مشاهدة قلبية﴾.

ثم في مرتبة الروح فينعت بـ﴿الشهود الروحي﴾ وهي بمثابة الشمس المنورة لسماوات مراتب الروح وأراضي مراتب الجسد، فهو بذاته آخذ من الله العليم المعاني الغيبيّة من غير واسطة، على قدر استعداده الأصلي، ويفيض على ما تحته من القلب وقواه الروحانيّة والجسمانيّة، إن كان من الكمّل والاقطاب.

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They also have degrees, the first of which occurs as the manifestation of meanings in the reflective faculty (*al-quwwat al-mufakkira*) without the use of premises and syllogisms, rather the transference of the mind from the conclusions to their principles; it is called "intuition" (*ḥads*).[16]

Then, it occurs in the rational faculty (*al-quwwat al-ʿāqila*), which is a spiritual faculty that does not inhere in the body and employs the reflective faculty; it is called the "sanctified light" (*al-nūr al-qudsī*).

Intuition is a flash of its light because the reflective faculty is corporeal, so it becomes a sort of veil for the light that reveals meanings from the Unseen; this is the lowest form of unveiling. That is why it is said that opening is of two types: opening in the soul, which confers complete knowledge by way of transmission (*naql*) and intellect (*ʿaql*), and opening in the spirit, which imbues knowledge existentially and not through transmission and intellect.

Then, it occurs at the level of the heart (*al-qalb*) and may be called "inspiration" (*al-ilhām*)[17] if at this station it [reveals] outwardly, a meaning of the Unseen. But if it reveals a certain reality, immaterial spirit, or one of Permanent Archetypes it is called witnessing of the heart (*mushāhadāt qalbiyya*).

Then, it occurs at the level of the spirit (*al-rūḥ*), described as "witnessing of the spirit."[18] It is analogous to the sun shining upon the heavens to the degrees of the spirit and the earths to the degrees of the body. Thus, through his essence [the wayfarer] receives directly from God, the Omniscient meanings of the Unseen, without intermediary, in accordance with his essential aptitude. He, therefore, emanates to that which is below [the spirit] such as the heart, and the spiritual and bodily faculties, if he is one of the perfected individuals and the Poles.

16 Jurjānī writes that intuition is the immediate arrival of conclusions from their premises in contrast to reflection; it is the lowest form of unveiling. Jurjānī, *Kitāb al-taʿrīfāt*, 67.

17 Unveiling occurs at each degree of the human heart because the origin of unveiling is the human heart itself. After the sensory form of unveiling, one may experience unveiling in the outermost aspect of the heart, which is called the breast (*ṣadr*). If an angelic host inspires it, it is called inspiration (*ilhām*), or if Satan or Jinn inspire it, it is called insinuation (*waswās*). However, it is more correct to say that inspiration occurs in the heart and insinuation occurs in the breast since Satan has access only to the plane of the breast, as in the verse, "From the evil of the whisperer who whispers in the breasts of men" (Qurʾān 114:5), whereas the heart is the locus of divine inspiration.

Rāzī says, "It sometimes happens that the purity of the heart attains perfection, the veils become transparent … If man looks into himself, he sees only God; and indeed, if he looks into all beings, wherever he looks he sees only God." Rāzī, *Mirṣād al-ʿibād*, trans. H. Algar, *The Path of God's Bondsmen,* 299.

18 "When the light of God casts its reflection on the light of the spirit, man's witnessing of God becomes mingled with the taste of God's witnessing of Himself […] When the spirit becomes entirely pure and is cleansed of all corporeal contamination, infinite worlds are unveiled and the circle of pre- and post-eternity becomes visible to the eye." Rāzī, *Mirṣād al-ʿibād*, trans. H. Algar, *The Path of God's Bondsmen*, 300.

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وإن لم يكن منهم، فهو آخذ من الله بواسطة القطب، على قدر استعداده وقربه منه أو بواسطة الأرواح التي هو تحت حكمها من الجبروت والملكوت. ثمّ في مرتبة السّر، ثم في مرتبة الخفي بحسب مقاميهما، ولا تمكن إليه الإشارة، ولا يقدر على إعرابها العبارة، وسنشير إلى تحقيق هذه المراتب، إن شاء الله تعالى.

وإذا صار هذا المعنى مقاماً وملكة للسالك، اتصل علمه بعلم الحقّ اتصالَ الفرع بالأصل، فحصل له أعلى المقامات من الكشف.

ولمّا كان كل من الكشف الصوري والمعنوي على حسب استعداد السالك، ومناسبات روحه وتوجّه سرّه إلى كل من انواع الكشف، وكانت الاستعدادات متفاوتة والمناسبات متكثّرة، صارت مقامات الكشف متفاوتة، بحيث لا يكاد ينضبط.

وأصحّ المكاشفات وأتمّها أنّما يحصل لمن يكون مزاجه الروحاني أقرب إلى الاعتدال التامّ كارواح الأنبياء والكمّل من الأولياء - صلوات الله عليهم- ثمّ لم يكون أقرب إليهم نسبة.

وكيفية الوصول إلى مقام من مقامات الكشف، وبيان ما يلزم كل نوع منها، يتعلّق بعلم السلوك، ولا يحتمل المقام أكثر مما ذكر.

وما يكون للمتصرفين في الوجود من أصحاب المقامات والأحوال كالاحياء والاماتة وقلب الحقائق، كقلب الهواء ماءً، وبالعكس، وطيّ الزمان والمكان وغير ذلك - انّما يكون للمتصفين بصفة القدرة والأسماء المقتضية لذلك عند تحقّقهم بالوجود الحقّاني: إمّا بواسطة روح من الأرواح الملكوتيّة، وإمّا بغير واسطة بل بخاصيّة الاسم الحاكم عليها. فافهم.

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However, if he is not one from among them, then he receives it from God by means of a Pole, according to his aptitude and nearness to him, or by means of a spirit of the Dominion or Invincibility in whose governance he is under. Then, it occurs at the level of the mystery (*sirr*), then at the level of the hidden (*khafī*) with respect to each of their stations, for which no reference nor description is possible. We will examine these degrees afterwards, God willing.

If this meaning becomes a station and disposition for the wayfarer, his knowledge unites with God's knowledge as the branch unites with its root. Then he attains the highest stations of unveiling.

Since all types of unveiling in form and meaning occur in accordance with the aptitude of the wayfarer, the correspondences of his spirit and the attention of his mystery to each type of unveiling, and since aptitudes are diverse and correspondences are multiple, the stations of unveiling are diverse to the extent that their enumeration is impossible.[19]

The truest unveilings and most complete are obtained by those whose spiritual constitution is closest to being perfectly balanced, such as the spirits of the prophets and the perfected ones from among the saints—peace and blessings upon them all—then, by one who is closest in comparison to them.

A discussion of the method for obtaining the stations of unveiling and an exposition of what is necessitated by each is related to the discipline of wayfaring and is outside the scope of this discussion.

Whatever transpires by the possessors of stations and states who exercise control over existence, such as restoring life or bringing about death, or transforming realities such as turning wind into water or vice-versa, or traversing space and time and its like, is due to their possessing the attribute of power and the divine names necessitating [such phenomena] when their true existence is actualized. It occurs either by means of a Dominical (*malakūtī*) spirit, or without intermediary but through the specific characteristic of the divine name governing it. So understand!

19 Some of the gnostics in their wayfaring reach as far as the First Intellect and the Mother of the Book, or the Universal Soul and the Manifest Book, and they witness all that they encompass such as the Tablet and the Pen, the Spirits of the higher plenum, the Book of Effacement and Establishment, the Pedestal, the Throne and the seven heavens. The highest form is the unveiling of the Permanent Archetypes.

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١ تنبيه

الفرق بين الإلهام والوحي: أنّ الإلهام قد يحصل من الحقّ تعالى بغير واسطة الملك بالوجه الخاصّ الذي له مع كل موجود، والوحي يحصل بواسطته. لذلك لا يسمّى الأحاديث القدسية بـ﴿الوحي﴾ و﴿القرآن﴾ وإن كانت كلام الله تعالى.

وأيضاً، قد مرّ أنّ الوحي قد يحصل بشهود الملك وسماع كلامه، فهو من الكشف الشهودي المتضمن للكشف المعنوي، والإلهام من المعنوي فقط.

وأيضاً، الوحي من خواص النبوّة، لتعلقه بالظاهر والإلهام من خواص الولاية. وأيضاً هو مشروط بالتبليغ دون الإلهام.

والفرق بين الواردات الرحمانيّة والملكيّة والجنيّة والشيطانيّة، يتعلّق بميزان السالك المكاشف، ومع ذلك نؤمى بشيء يسير منها، وهو أنّ كل ما يكون سبباً للخير، بحيث يكون مأمون الغائلة في العاقبة، ولا يكون سريع الانتقال إلى غيره، ويحصل بعده توجه تامّ إلى الحقّ ولذّة عظيمة مُرغِّبة في العبادة فهو ملكي أو رحماني وبالعكس شيطاني.

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1 Comment

The difference between inspiration (*ilhām*) and revelation (*waḥy*) is that the former may be received from God without the medium of an angel, through a specific mode that is present with every creature, while revelation is received through an angel.[20]

For that reason, divine utterances (*hadith qudṣī*) are not called "revelation" or "Qur'ān" even though they are the speech of God.

In addition, it was mentioned that revelation may be received by witnessing an angel and hearing his speech. Thus, it is "witnessed unveiling" (*al-kashf al-shuhūdī*), which includes the unveiling of meaning, whereas, inspiration is only [unveiling] of meaning.

Revelation is characteristic of prophethood for its being connected to the exoteric and inspiration is characteristic of sainthood (*wilāya*). Moreover, [revelation] is conditioned by propagation unlike inspiration.[21]

The difference between "divine inrushes" (*al-wāridāt al-raḥmāniyya*), angelic, Jinni, and Satanic depends on the criterion of the wayfarer who experiences the unveiling; nonetheless, we will allude to a small part of it.

Whatever becomes a cause for goodness is either angelic or divine, whereby in the end one is safe from danger and is not easily displaced from it. Thereafter, one obtains complete attentiveness towards God and experiences great pleasure in a worship that exhilarates him. Whatever is in contravention to this is satanic.

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20 Know that revelation is specific or general. The specific is reserved for the Prophets and messengers, and this occurs with or without the intervention of an angel. That which occurs through an intermediary is reserved for the messengers and the 'possessors of resolve' [...] The second is called inspiration but this is not correct because inspiration is specific for the saints and successors, and revelation is for the Prophets and messengers.

General [revelation] is common to the animals, inanimate objects, human beings and satans, rather all created beings according to God's words [...] The fact is that revelation has a specific technical meaning and a general lexical meaning and there is no incongruity between the two. Āmulī, *Jāmiʿ al-asrār*, 453-454.

21 Inspiration is also specific and general. The specific is reserved for the saints and successors and it may occur with or without an intermediary. That which is through an intermediary occurs as a voice outside the person whereby he hears and understands the intended meaning. They specify it is as the initial state of the Prophets, such as visions and their like, and consider it as the second type of revelation, which is reasonable, although it is closer to inspiration. Inspiration that occurs without intermediary is the casting of meanings and realities into the hearts of the saints from the unseen world, in a single instance or gradually, such as the rays of the sun, for example, shining upon houses in a city and its people. Āmulī, *Jāmiʿ al-asrār*, 454-455.

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وما يقال، إنّ ما يظهر من اليمين أو القدام أكثره ملكي، ومن اليسار والخلف أكثره شيطاني، ليس من الضوابط. إذ الشيطان يأتي من الجهات كلها كما ينطق به القرآن الكريم: ﴿ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمانِهِمْ وَ عَنْ شَمائِلِهِمْ وَ لا تَجِدُ أَكْثَرَهُمْ شاكِرِينَ﴾.

والأول إمّا أن يتعلّق بالأمور الدنيويّة، مثل إحضار الشيء الخارجي الغايب عن المكاشف في الحال، كاحضار الفواكه الصيفيّة في الشتاء، مثلًا، والاخبار عن قدوم زيد غداً، وأمثال ذلك مما هو غير معتبر عند أهل الله، فهي جنّي، وطيّ المكان والزمان، والنفوذ في الجدران من غير الانثلام والانشقاق، أيضاً من خواصّهم وخواصّ الملائكة التي هي أعلى مرتبة منهم، فإن كان للكمل منها شيء فمعاونة منهم ومن مقامهم.

وإن لم يتعلّق بها أو يتعلّق بالآخرة أو كان من قبيل الإطّلاع بالضمائر والخواطر فهو ملكي لانّ الجنّ لا يقدر على ذلك.

وإن كان بحيث يعطي المكاشف قوّة التصرّف في الملك والملكوت - كالإحياء، والإماتة، والإخراج لمن هو في البرازخ محبوس، وإدخال من يريد في العوالم الملكوتيّة من المريدين الطالبين - فهو رحماني، لأنّ أمثال هذه التصرّفات من خواصّ المرتبة الإلهيّة القائم فيها وبها الكمّل والأقطاب.

وقد يقال لغير الشيطاني كلها ﴿رحماني﴾. فإذا عرفت ما بيّنا لك، واعتبرت حالك ومقامك، علمت كمال استعدادك، ومرتبة كشفك، ونقصانهما، والله الحكيم العليم.

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It is said that most of what appears from the right or from the front are angelic and most of what appears from behind and from the left are satanic. This is not the criteria since Satan appears from all sides, as the Qur'ān states, "Then I will certainly approach them from the front, from behind, on the right and on the left. You will find most of them ungrateful."[22]

As for the first type, it is either related to worldly affairs, such as procuring some external thing presently hidden from the gnostic, like bringing forth summer fruits in the winter, or having the foreknowledge of Zayd's arrival tomorrow and so on, which are of no value for God's folk since these are from the Jinn. Traversing space and time, and walking through walls without any openings or fissures are also specific to the Jinn and the angels, who are higher in degree than the [Jinn]. If the perfected ones possess a share of it, it is through the assistance of the angels and from their station.

If it does not pertain [to worldly affairs] rather the hereafter, such as awareness of thoughts and intentions, it is angelic in nature because the Jinn are not capable of that.

If, however, it endows the gnostic the power to influence the Kingdom (*al-mulk*) and Dominion (*al-malakūt*), such as restoring or taking life, or freeing someone trapped in the Intermediary World (*al-barzakh*), and sending some disciples and seekers of his choosing into the Dominion, it is divine (*raḥmānī*). This is because these sorts of activities are specific to the station of divinity, in which and by which the perfected ones and Poles abide.

It may be said that whatever is not satanic is "divine." So if you have come to understand what we have described and meditated on your own state and station, you will have understood [wherein lies] the perfection of your aptitude and the level of your unveiling and deficiency therein. God is the Wise (*al-ḥakīm*), the Omniscient (*al-ʿalīm*).[23]

22 Qur'ān (*al-Aʿrāf*) 7:17.

23 If you have come to know the difference between revelation inspiration and their degrees, know that what is received from specific revelation is called prophetic, divine knowledge. The knowledge obtained from specific inspiration is called hidden divine knowledge (*ladunnī*). What is obtained from general revelation and general inspiration is either angelic thoughts or satanic musings. Thus, know that although divine knowledge acquired from inspiration is present in all times, its strength and manifestation is greater in this time because when God shut the door of specific revelation and ended the trajectory of prophethood, He wanted to open the door of inspiration, in order to expand the path of sainthood as a kindness for his servants and assistance in their condition. This door remains open in this world. Āmulī, *Jāmiʿ al-asrār*, 458.

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الفصل الثامن

في أن العالم هو صورة الحقيقة الإنسانية

قد مرّ أنّ الاسم ﴿الله﴾ مشتمل على جميع الأسماء، وهو متجلّ فيها بحسب المراتب الإلهيّة ومظاهرها، وهو مقدّم بالذات والمرتبة على باقي الأسماء. فمظهره أيضاً مقدّم على المظاهر كلها ومتجلّ فيها بحسب مراتبه، فلهذا الاسم الإلهي بالنسبة إلى غيره من الأسماء اعتباران: اعتبار ظهور ذاته في كل واحد من الأسماء، واعتبار اشتماله عليها كلها من حيث المرتبة الإلهيّة.

فبالاوّل، يكون مظاهرها كلها مظهر هذا الاسم الأعظم، لأنّ الظاهر والمظهر في الوجود شيء واحد لا كثرة فيه، ولا تعدّد، وفي العقل يمتاز كل منهما عن الآخر كما يقول أهل النظر بأنّ الوجود عين الماهية في الخارج وغيره في العقل فيكون اشتماله عليها اشتمال الحقيقة الواحدة على أفرادها المتنوعة.

وبالثاني، يكون مشتملًا عليها من حيث المرتبة الإلهيّة اشتمال الكل المجموعيّ على الاجزاء التي هي عينه بالاعتبار الأوّل.

وإذا علمت هذا علمت أنّ حقائق العالم في العلم والعين كلها مظاهر للحقيقة الانسانيّة التي هي مظهر للاسم ﴿الله﴾، فارواحها أيضاً كلها جزئيات الروح الأعظم الإنساني، سواء كان روحاً فلكياً أو عنصرياً أو حيوانياً، وصورها صور تلك الحقيقة ولوازمها لوازمها.

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CHAPTER 8

The World is the Form of the Human Reality

It was mentioned that the name *Allah* is inclusive of all the divine names and revealed (*mutajallī*) in them according to the degrees of divinity and its manifestations. It precedes every divine name in essence and in degree as does its manifestation in relation to every other manifestation, revealing in them according to its degrees. With respect to the other names, there are two aspects to this divine name: the manifestation of its essence in each of the names and its inclusiveness of all of them insofar as it is the Degree of Divinity (*al-ulūhiyya*).[1]

In the first, all of its manifestations are of this Supreme Name (*al-ism al-aʿẓam*), since both the locus and the manifestation are one in existence, having neither multiplicity nor enumeration. Each is distinguished from the other in the mind, as the rationalists say, "Existence is identical with quiddity in external existence but distinct from it in the mind." It includes all the other names in the same way that a single reality includes its various members.

In the second, it includes [the names] with respect to the Degree of Divinity in the same way that a complete whole includes its parts that are identical to it, as in the first aspect.

If you know this then you will know that the realities of the world[2] in both knowledge and actuality are manifestations of the human reality, which is the manifestation of the Supreme Name, *Allah*. Thus, the spirits of the world are the particulars of the human Supreme Spirit, whether they are celestial, elemental or animal spirits. Their forms along with their requisites are the forms and requisites of that reality.[3]

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1 The Degree of Divinity (*al-ulūhiyya*) is also the Unity (*al-wāḥidiyya*), the Station of Union (*maqām al-jamʿ*) and the Cloud (*al-ʿamā'*). The original human reality is the Muḥammadan Reality, which will be discussed in the following chapter. Qayṣarī writes, "The first that thing to emanate from the Holiest Emanation among the entities was his Permanent Archetype, and the first thing to exist outwardly through the Holy Emanation was his sanctified spirit, just as he said, 'The first thing that God created was my light.' So he came to be through the Singular Essence, the Degree of Divinity and his Permanent Archetype which was the first singularity." Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam*, ed. Ḥ. Āmulī, 2:1327.

2 *ʿĀlam* (world) relates to the word *ʿalāma* (sign or token), since the world serves as a sign and proof for His existence and acts as a mirror for the divine attributes.

3 Fayḍ Kāshānī (d. 1090/1769), a student of Mullā Ṣadrā and important exponent of Ibn al-ʿArabī writes, "What is meant by 'teaching Adam all the names' is his being created by different parts and various powers to enable him to perceive the various objects of

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لذلك يسمّى عالم المفصّل بـ﴿الإنسان الكبير﴾ عند أهل الله لظهور الحقيقة الانسانيّة ولوازمها فيه، ولهذا الاشتمال وظهور الأسرار الإلهيّة كلها فيها دون غيرها استحقت الخلافة من بين الحقائق كلها، ولله درّ القائل:

سبحان من أظهر ناسوته سرّ سنا لاهوته الثاقب
ثم بدا في خلقه ظاهراً في صورة الآكل والشارب

فأوّل ظهورها في صورة العقل الأول الذي هو صورة إجمالية للمرتبة العمائيّة، المشار إليها في الحديث الصحيح عند سؤال الأعرابي: ﴿أين كان ربّنا قبل أن يخلق الخلق؟ قال عليه السلام، ﴿كان في عماء ما فوقه هواء ولا تحته هواء﴾. لذلك قال عليه السلام: ﴿أوّل ما خلق الله نوري﴾ وأراد العقل، كما أيّده بقوله: ﴿أوّل ما خلق الله العقل﴾. ثمّ في صورة باقي العقول والنفوس الناطقة الفلكيّة، وغيرها، وفي صورة الطبيعة والهيولى الكليّة، والصورة الجسميّة البسيطة والمركّبة بأجمعها.

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Hence, the individualized world is called the "Great Human" by God's folk, because of the manifestation of the human reality and its requisites therein. Due to this inclusivity and manifestation of all the divine secrets in [this reality] to the exclusion of others, it deserved to be God's vicegerent in creation. How excellent is the speaker who said:

> Glory be to Him who manifested humankind
> Concealing the piercing brilliance of His divinity
>
> Then He displayed him in His creation outwardly
> In the form of one who eats and drinks

Its first manifestation is the form of the First Intellect, which is the undifferentiated form of the degree of the Cloud,[4] mentioned by the Prophet in a sound hadith replying to a Bedouin Arab who asked, "Where was our Lord before He created the creation?" He replied, "He was in a Cloud, neither above which nor below which was any air."[5] It is for that reason he said, "The first thing God created was my light,"[6] and what he meant was the Intellect, which he affirmed by saying, "The first thing that God created was the Intellect."[7]

Then it [manifests] in the remaining forms of the intellects, the celestial and otherwise, rational souls, and in the forms of nature, universal matter, and simple and compound bodies.

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perception, rational, sensory, imaginative, and delusory. Most importantly, it is the awareness of the essences of things, their specifics, the principles of knowledge, the axioms of construction, the use of instruments, and differentiating between the friends of God and His enemies. The entirety of this knowledge is from his being the manifestation of all of the divine names and the recipient of every ontological perfection worthy of him, given that he been chosen as the Great Book of God, which is the Greatest World." Kāshānī, *Qurrat al-ʿuyūn*, 347.

4 "Nondelimited Imagination since it gives form to all engendered things." Chittick, *The Sufi Path of Knowledge*, 125.

5 Ibn Ḥanbal, *Muṣnad*, 4:11; Ibn Majah, *Sunan*, 1:65; Tirmidhī, *Jāmiʿ*, 1:126.

6 Related by Jābir b. ʿAbdallāh, "O Jābir, God created the light of your Prophet out of His light before he created things." al-ʿAjlūnī, *Kashf al-khafāʾ wa muzīl al-ilbās*, 255–266.

Ibn al-ʿArabī writes that the first thing to be endowed with existence is the Muḥammadan Reality, saying, "There was nothing in the 'dust' (*habāʾ*) that was closer to receiving the Light than the reality of Muḥammad, also called the Intellect. Thus, he was the head of all the universe and the first being to come into existence and his existence was from that divine Light [...] and the universe proceeded from his manifestation." Ibn al-ʿArabī, *Futūḥāt*, 2:226. See Chodkiewicz, *Seal of the Saints*, 68. According to Ibn al-ʿArabī, "Dust" refers to Prime Matter within which everything in the Imaginal and corporeal worlds assumes shape. See also Murata, *The Tao of Islam*, 163.

7 *Biḥār al-anwār*, 15:23; 1:98.

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ويؤيّد ما ذكرنا قول أمير المؤمنين، ولي الله في الأرضين، قطب الموحدين، علي بن أبي طالب، عليه السلام، في خطبة كان يخطبها للناس: ﴿أنا نقطة باء بسم الله، أنا جنب الله الذي فرطتم فيه، وأنا القلم، وأنا اللوح المحفوظ، وأنا العرش، وأنا الكرسي، وأنا السماوات السبع والأرضون ...﴾.

إلى أن صحا في أثناء الخطبة وارتفع عنه حكم تجلّي الوحدة ورجع إلى عالم البشريّة وتجلّي له الحقّ بحكم الكثرة، فشرع معتذراً فاقرّ بعبوديّته وضعفه وانقهاره تحت أحكام الأسماء الإلهيّة .

ولذلك قيل، الإنسان الكامل لا بدّ أن يسري في جميع الموجودات كسريان الحقّ فيها وذلك في السفر الثالث الذي من الحقّ إلى الخلق بالحقّ، وعند هذا السفر يتمّ كماله وبه يحصل له حق اليقين. ومن هاهنا يتبيّن أنّ الآخريّة هي عين الاوليّة ويظهر سرّ ﴿هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْباطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾.

قال الشيخ، رضي الله عنه، في ﴿فتوحاته﴾ في بيان المقام القطبي: ﴿أنّ الكامل الذي أراد الله أن يكون قطب العالم وخليفة الله فيه، إذا وصل إلى العناصر، مثلاً متنزّلاً في السفر الثالث، ينبغي أن يشاهد جميع ما يريد أن يدخل في الوجود من الأفراد الانسانيّة إلى يوم القيامة، وبذلك الشهود أيضاً لا يستحقّ المقام حتى يعلم مراتبهم أيضاً ﴿فسبحان من دبّر كل شيء بحكمته وأتقن كل ما صنع برحمته﴾.

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What we mentioned is confirmed by the statement of Amīr al-Muʾminīn, God's saint on the earths, the Pole of the monotheists, ʿAlī b. Abī Ṭālib, peace be upon him, in a sermon he was delivering to the people, "I am the dot under the *bāʾ* of *bismillah*, I am the responsibility of God of which you have fallen short, I am the Pen, I am the Guarded Tablet, I am the Throne, I am the Pedestal, I am the Seven Heavens and Earths …"[8] until he regained himself in the middle of the sermon as the governance of the theophany of oneness rescinded, he returned to the human world and God's theophany became that of multiplicity. Then, he continued, apologetically, confessing his servitude, weakness and his subdual under the governance of the divine names.

For that reason, it is said that the Perfect Human must pervade all of creation in the same way God pervades all of creation. That occurs in the third journey which is from God to the creation through God, in which his perfections are completed. By this journey. one obtains the truth of certainty (*ḥaqq al-yaqīn*) whereby it becomes clear that the Last is identical to the First, as well as the secret of, "He is the First and the Last, the Hidden and the Manifest, and the Knower of all things"[9]

The Shaykh—may God be pleased with him—states in his *Futūhāt*, describing the station of the Pole (*al-quṭbī*), "If the perfected one whom God desires to become the Pole of the world and His vicegerent in it arrives at the elements, for example, descending from the third journey, he must witness every individual in humanity whom He wishes to enter into existence until the Day of Resurrection. Even with that witnessing, he would not be worthy of [this] station unless he were to know their ranks as well. So glory be to Him who arranged everything by His Wisdom and perfected everything He designed through His mercy."

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8 This is known as the Sermon of Disclosure, "I am the face of God, the right of God, the hand of God. I am the Highest Pen, the Guarded Tablet, the Manifest Book, the speaking Qurʾān, *kāf, hā, ʿayn, ṣād*, ʿ*alef lām mīm*: That is the Book. I am the *ṭa* of the *ṭā sīn*(s), the *ḥā* of *ḥā mīm*(s), entitled *yā sīn*, the *ṣād* of *ṣāffāt* (those who set the ranks), the *ṣīn* of *musabbiḥat*. I am the *nūn* and the *qalam* (Pen), I am the banquet of generosity, I am the friend of Gabriel, the companion of Mīkāʾīl. I am described as 'No gallant youth [save ʿAlī], praised as *hal atā*, I am the Great News, the Straight Path, I am the First, the Last, the Manifest and the Hidden …" See Āmulī, *Jāmiʿ al-asrār*, 411–563; Bursī, *Mashāriq anwār al-yaqīn*, 21; Qundūzī, *Yanābiʿ al-mawaddah* 1:68.

Imām Jaʿfar al-Ṣādiq further describes this, "The human form is the greatest proof of God for His creation. It is the book that He wrote by His own hand, the edifice that He constructed by His wisdom and the totality of the forms of the worlds. It is the summation of knowledge in the Guarded Tablet, the evidence for all who do not bear witness, and the testament against every disbeliever. It is the straight path to every good and the bridge spanning paradise and hell." See Āmulī, *Jāmiʿ al-asrār*, 383.

9 Qurʾān (*al-Ḥadīd*) 57:3.

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١ تنبيه

كما علمت أنّ للحقيقة الانسانيّة ظهورات في العالم تفصيلًا، فاعلم أنّ لها أيضاً ظهورات في العالم الإنساني إجمالًا.

واوّل مظاهرها فيه الصورة الروحيّة المجرّدة المطابقة بالصورة العقليّة.

ثمّ الصورة القلبيّة المطابقة بالصورة التي للنفس الكليّة.

ثمّ بالصورة التي للنفس الحيوانية المطابقة بالطبيعة الكليّة وبالنفس المنطبعة الفلكيّة وغيرها.

ثمّ الصورة الدخانيّة اللطيفة المسماة بالروح الحيوانيّة عند الأطباء المطابقة بالهيولى الكليّة.

ثمّ الصورة الدمويّة المطابقة لصورة الجسم الكلي.

ثمّ الصورة الاعضائيّة المطابقة لاجسام العالم الكبير.

وبهذه التنزّلات في المظاهر الانسانيّة حصل التطابق بين النسختين. وذكر الشيخ - رضى الله عنه - تفصيل هذا الكلام في كتابه المسمّى بـ﴿التدبيرات الإلهيّة في المملكة الانسانيّة﴾، فمن أراد تحقيق ذلك فليطلب هناك.

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1 Note

Since you have come to know that the human reality has particular manifestations in the cosmos, know that there are summarized manifestations in the human world.

The first such manifestation is the form of the immaterial spirit which corresponds to the form of the Intellect.

Then, the form of the heart corresponds to the form the Universal Soul.[10]

Then, the form of the animal soul corresponds to Universal Nature[11] and the Soul Imprinted on Celestial Bodies and others. Then, the subtle ethereal spirit which the physicians call the animal spirit, corresponds to Universal Prime Matter (*hayūla*).[12]

Then, the form of blood corresponds to the form of the Universal Body.

Then, the form of the limbs corresponds to the body of the Great World.

Thus, it is through these descending degrees of manifestations on the human plane the correspondence between the two replicas is achieved.[13]

The Shaykh—may God be pleased with him—has elaborated this point in his work, *Tadbīrāt al-ilāhiyya fī mamlakat al-insāniyya* (Divine Governance of the Human Kingdom),[14] so whoever desires to inquire further should look there.

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10 The heart is the place of reflection whereas the Universal Soul has no such ability. See *Futūḥāt* 1:260:18. Murata writes, "In the view of the Ikhwān al-Ṣāfā' nature is the 'faculty' or 'power' or 'strength of the Universal Soul, which is the 'spirit of the cosmos." *The Tao of Islam*, 209. See also Nasr, *Islamic Cosmological Doctrines*, 66–75.

11 The word *ṭabī'a* (nature) derived from the root letters *ṭ, b, '*, means to imprint, impress or seal. As the Universal Soul is imprinted upon by the Intellect in the macrocosm, the heart is imprinted upon by the immaterial spirit in the microcosm.

12 Universal Prime Matter is pure undifferentiated potentiality in the material world.

13 The two replicas are the book of creation and the book of the human reality. A book is anything upon which there is inscription, whether its mode of inscription pertains to the material, immaterial, intellectual, sensory or imaginal planes of existence. Likewise, the soul and its powers are also considered books since the inscription of ideas, thoughts, intentions, imaginings and deeds occurs on every plane of man's spiritual landscape. The Qur'ān alludes to this in the verse, "Read your book! Your soul suffices as a judgment against you this day" (Qur'ān 17:14).

The human being encompasses all the differing degrees of existence and moves through the various stages of mineral, vegetal, animal and angelic realms. Once he advances past all of these degrees through the realization of pure unitary witnessing, he surpasses the angelic horizon. Thus, he becomes the comprehensive replica of the realities of the Kingdom and Dominion and the fusion of the two worlds, the Command (*al-amr*) and Creation. Al-Majid, *Manāzil al-sā'irīn: bāb al-firāsa*, trans. M. Ali, *The Principles of Correspondences*, 60.

14 See Tosun Bayrak al-Jerrahi's translation entitled, *Divine Governance of the Human Kingdom*, Fons Vitae, 1997.

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الفصل التاسع

في بيان خلافة الحقيقة المحمدية وأنها قطب الأقطاب

لمّا تقرّر أنّ لكل من الأسماء الإلهيّة صورة في العلم، مسمّاة بـ﴿الماهية﴾ و﴿العين الثابتة﴾ وأنّ لكل واحد منها صورة خارجيّة، مسمّاة بـ﴿المظاهر﴾ و﴿الموجودات العينيّة﴾ وأنّ تلك الأسماء أرباب تلك المظاهر وهي مربوباتها.

وعلمت أنّ الحقيقة المحمديّة صورة الاسم الجامع الإلهي وهو ربّها، ومنه الفيض والاستمداد على جميع الأسماء.

فاعلم أنّ تلك الحقيقة هي التي تربّ صور العالم كلها بالربّ الظاهر فيها، الذي هو ربّ الأرباب. لأنّها هي الظاهرة في تلك المظاهر، كما مرّ، فبصورتها الخارجيّة المناسبة لصور العالم -التي هي مظهر الاسم الظاهر- تربّ صور العالم وبباطنها تربّ باطن العالم، لأنّه صاحب الاسم الأعظم وله الربوبيّة المطلقة. لذلك قال، صلى الله عليه وآله: ﴿خصِّصت بفاتحة الكتاب وخواتيم سورة البقرة﴾.

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CHAPTER 9

The Vicegerency of the Muḥammadan Reality and that it is the Ultimate Pole

It has been established that every divine name possesses a form in the [divine] knowledge called "quiddity" and "Permanent Archetype" and each one of them possesses external form called "manifestations" and "external entities" and that those names are the lords of those manifestations and they are lorded over by them.

Furthermore, you have come to know that the Muḥammadan Reality is the form of the comprehensive divine name (*al-ism al-jāmiʿ al-ilāhī*), which is its lord, from which all other names receive emanation and assistance.[1]

Know, then, that this reality is the one that lords over the forms of the entire world by the manifest Lord in it,[2] which is the Lord of lords (*rabb al-arbāb*). Because it is outward in those manifestations as mentioned, so by its outward form that corresponds to the form of the world—which is the manifestation of the divine name, the Manifest—it lords over the forms of the world, while its inward aspect lords over the inward aspect of the world. This is because he possesses the Supreme Name and holds absolute lordship.[3]

For this reason, blessings upon him and his progeny, he stated, "I was singled out by the Opening (*al-Fātiḥa*) of the Book and the final [verses] of the chapter of *al-Baqara*."

1 See Rustom, "Dāwūd Qayṣarī: Notes on his Life, Influence and Reflections on the Muḥammadan Reality", *Journal of the Ibn ʿArabī Society*, v. XXXVIII (2005), 52; Chodkiewicz, *Seal of the Saints*, chapter 4, on The Muḥammadan Reality; Netter, *Sufi Metaphysics and Qur'ānic Prophets,* chapter 10, on the Wisdom of Singularity in the word of Muḥammad; Dagli, *The Ringstones of Wisdom*, chapter 27.

2 The term "lord" refers to the divine name of the Essence that possesses a relationship with creation. The relationship of lordship includes ownership, possession, leadership, bestowal, nurturing, management of affairs and bringing things to their perfection. Durūdābādī, *Sharḥ al-asmāʾ al-ḥusna*, 96.

3 Jāmī writes, "His lordship of the world is through divine attributes according to his [true] station, and his incapacity, poverty and every deficiency of contingency is the aspect of his humanness, which is a consequence of the limitation and descent into the lower world. Thus, his manifest aspect accords with the external world and his inward aspect accords with the hidden." Jāmī, *Naqd al-nuṣūṣ fī sharḥ Naqsh al-fuṣūṣ*, 288.

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وهي تصديره بقوله تعالى: ﴿الْحَمْدُ لِلّٰهِ رَبِّ الْعالَمِينَ﴾ فجميع عوالم الأجسام والأرواح كلها.

وهذه الربوبية أنّما هي من جهة حقّيّتها، لا من جهة بشريّتها، فإنّها من تلك الجهة عبد مربوب محتاج إلى ربّها، كما نبّه سبحانه بهذه الجهة بقوله: ﴿قُلْ إِنَّما أَنَا بَشَرٌ مِثْلُكُمْ يُوحى إِلَيَّ﴾. وبقوله: ﴿وَ أَنَّهُ لَمَّا قامَ عَبْدُ اللّٰهِ يَدْعُوهُ﴾. فسمّاه عبد الله تنبيها على أنّه مظهر لهذا الاسم دون اسم آخر. ونبّه بالجهة الأولى بقوله: ﴿وَ ما رَمَيْتَ إِذْ رَمَيْتَ وَ لكِنَّ اللّٰهَ رَمى﴾. فاسند رميه إلى الله.

ولا تتصوّر هذه الربوبيّة إلّا بإعطاء كل ذي حقّ حقّه وإفاضة جميع ما يحتاج إليه العالم. وهذا المعنى لا يمكن الا بالقدرة التامّة والصفات الإلهيّة جميعها، فله كل الأسماء يتصرف بها في هذا العالم حسب استعداداتهم.

ولمّا كانت هذه الحقيقة مشتملة على الجهتين: الإلهيّة والعبوديّة لا يصحّ لها ذلك أصالةً بل تبعيّة وهي الخلافة، فلها الإحياء، والاماتة، واللطف، والقهر، والرضا، والسخط، وجميع الصفات ليتصرّف في العالم وفي نفسها وبشريّتها أيضاً لأنّها منه.

وبكاؤه، عليه السلام، وضجره وضيق صدره لا ينافي ما ذكرنا فإنّه بعض مقتضيات ذاته وصفاته. ﴿لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ﴾ من حيث مرتبته وإن كان يقول: أنتم أعلم بأمور دنياكم، من حيث بشريّته.

والحاصل، أنّ ربوبيّته للعالم بالصفات الإلهيّة التي له من حيث مرتبته، وعجزه ومسكنته وجميع ما يلزمه من النقائص الامكانيّة من حيث بشريّته الحاصلة من التقيّد والتنزّل إلى العالم السفلي، ليحيط بظاهره خواصّ العالم الظاهر وبباطنه خواصّ العالم الباطن، فيصير مجمع البحرين ومظهر العالمين. فنزوله أيضاً كماله كما أنّ عروجه إلى مقامه الأصلي كماله، فالنقائص أيضاً كمالات باعتبار آخر، يعرفها من تنور باطنه وقلبه بالنور الإلهي.

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The former opens with, "All praise be to God, the Lord of the worlds,"[4] so it included all of the material and spiritual worlds.

This lordship is the aspect of its reality not the aspect of its humanness, because in the latter, it is a servant, lorded over and in need of its Lord, as the Almighty indicates in His saying, "Say, I am only a man like you receiving revelation,"[5] and "When the servant of God arose calling upon Him,"[6] He called him "servant of God," illustrating that he is the manifestation of this divine name as opposed to another. He indicated the former by His saying, "You did not throw when you threw, but it was God who threw,"[7] ascribing the act of throwing to God.

This lordship is achieved by giving everything its due and bestowing whatever the world needs. This would not be possible without [possessing] complete power and every divine attribute, so he possesses every divine name, employing them in this world according to their receptivities.

Since this reality comprises of both, divinity and servitude, bestowal is not essential but derivative, and this is vicegerency. Thus, it possesses [the power to bestow] life, death, kindness, domination, satisfaction, anger and all the attributes that are exercised in creation, for itself and its human aspect, since it is from it.

[The Prophet's], upon him peace, weeping, annoyance and constriction of heart does not conflict with what we have mentioned, for these are necessitated by his essence and attributes. "Not an atom's weight escapes your Lord in the earth or in the sky,"[8] refers to his station, even though he used to say, "You are more aware of the affairs of your world," referring to his humanness.

Hence, his lordship over the world is through the divine attributes which he possesses with respect to his station, and his inability, neediness, and whatever the imperfections of contingency necessitate with respect to his humanness, is acquired from the limitations and descent into the lower world. His outward existence encompasses the specifics of the external world and his inward existence encompasses the specifics of the hidden world, so that he is the *gathering of the two seas* and the *manifestation of the two worlds*. His descent is also his perfection, just as his ascent to his original station is his perfection, for deficiencies are also perfections from another perspective; this is understood by one whose inner being and heart is illuminated by divine light.

4 Qur'ān (*al-Fātiḥa*) 1:2.
5 Qur'ān (*al-Kahf*) 18:110.
6 Qur'ān (*al-Jinn*) 72:19.
7 Qur'ān (*al-Anfāl*) 8:17.
8 Qur'ān (*Yūnus*) 10:61.

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ولمّا كانت هذه الخلافة واجبة من الله تعالى في العالم بحكم ﴿ما كانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللهُ إِلَّا وَحْياً أَوْ من وَراءِ حِجابٍ﴾ وجب ظهور الخليفة في كل زمان من الازمنة، ليحصل لهم الاستئناس ويتّصف بالكمال اللائق به كل من الناس كما قال سبحانه: ﴿وَ لَوْ جَعَلْناهُ مَلَكاً لَجَعَلْناهُ رَجُلًا وَ لَلَبَسْنا عَلَيْهِمْ ما يَلْبِسُونَ﴾.

وظهور تلك الحقيقة بكمالاتها أولًا لم يكن ممكناً، فظهرت تلك الحقيقة بصور خاصّة، كل منها في مرتبة لائقة بأهل ذلك الزمان والوقت، حسب ما يقتضيه اسم الدهر في ذلك الحين من ظهور الكمال، وهي صور الأنبياء، عليهم السلام.

فإن اعتبرت تعيّناتهم وتشخّصاتهم لغلبة أحكام الكثرة والخلقية عليك، حكمت بالامتياز بينهم والغيرية، وبكونهم غير تلك الحقيقة المحمديّة الجامعة للأسماء، لظهور كل منهم ببعض الأسماء والصفات.

وإن اعتبرت حقيقتهم وكونهم راجعين إلى الحضرة الواحديّة بغلبة أحكام الوحدة عليك حكمت باتحادهم ووحدة ما جاءوا به من الدين الإلهي كما قال تعالى: ﴿لا نُفَرِّقُ بَيْنَ أَحَدٍ من رُسُلِهِ﴾.

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Since this vicegerency in the world is incumbent upon God according to the verse, "It is not possible for any human that God should speak to him except through revelation or from behind a curtain,"[9] the appearance of a vicegerent is necessary in every era,[10] so that [people] may gain nearness and be adorned with the perfection suitable to them, as mentioned, "Had We made [our messenger] an angel, We would have surely made him [as] a man, and We would have surely obscured for them [the truth] that they [now] obscure."[11]

The manifestation of perfections of that reality in a single instance was not possible, so it appeared in specific forms, each [appearing] at a level suitable to the people of that moment and time, according to the display of perfection necessitated by the name, Time (*al-dahr*).[12] These are the forms of the prophets—peace be upon them.

If you consider their individuations and particularizations, overcome by the properties of multiplicity and createdness, you will find them distinct from one another and separate—given that they are other than the Muḥammadan Reality, which embraces all the names—for each manifests some of the names and attributes.

If you consider their reality and return to the presence of Unity, having been overcome by the properties of oneness, you will affirm their unity and the oneness with which they brought the divine religion, as He states, "We do not differentiate between any of His messengers."[13]

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9 Qurʾān (*al-Shūrā*) 42:51.

10 Ibn al-ʾArabī says, "It is through him that God looks at His creatures and dispenses His Mercy upon them; for he is the adventitious man, and yet he has no beginning; he is ephemeral and yet he is everlastingly eternal. He is also the Word which divides and unites. The world subsists in virtue of his existence. He is to the world what the setting of a seal is to the seal; that is to say, the place where the imprint is engraved, the symbol with which the king seals his treasures. This is why he has been called *khalifa*; for through him, God preserves His creation, as the seal preserves the treasures. As long as the king's seal remains unbroken, no one would dare to open the treasures without His permission. Thus, Man has been charged to guard the kingdom, and the world will be preserved for as long as the Perfect Man subsists therein." Ibn al-ʾArabī, *Fuṣūṣ al-ḥikam*, 50, cited in Chodkiewicz, *Seal of the Saints*, 70. See also Jīlī, *al-Insān al-Kāmil*; Nicholson, *Studies in Islamic Mysticism*, ch. 2.

11 Qurʾān (*al-Anʿām*) 6:9.

12 "We know that one of the attributes of Time (*al-dahr*) is transmutation (*taḥawwul*) and fluctuation (*qalb*) and that God is time." Ibn al-ʿArabī, *Futūḥāt* 3:198.

The hadith quoted here is, "Curse not time for God is Time," Muslim, Alfāẓ 4, 5; Bukhārī, Adab 101; See Chittick, *The Sufi Path of Knowledge*, 395, note 7.

13 Qurʾān (*al-Baqara*) 2:285.

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فالقطب الذي عليه مدار أحكام العالم، وهو مركز دائرة الوجود من الأزل إلى الأبد، واحد باعتبار حكم الوحدة وهو الحقيقة المحمديّة، صلى الله عليه وآله وباعتبار حكم الكثرة متعدد.

وقبل انقطاع النبوّة قد يكون القائم بالمرتبة القطبية نبياً ظاهراً، كإبراهيم، صلوات الله عليه، وقد يكون وليا خفياً، كالخضر في زمان موسى، عليهما السلام، قبل تحقّقه بالمقام القطبي.

وعند انقطاع النبوّة - أعني نبوّة التشريع - بإتمام دائرتها، وظهور الولاية من الباطن، انتقلت القطبيّة إلى الأولياء مطلقاً، فلا يزال في هذه المرتبة واحد منهم قائم في هذا المقام لينحفظ به هذا الترتيب والنظام، قال سبحانه: ﴿وَ لِكُلِّ قَوْمٍ هادٍ﴾. وَ إِنْ من أُمَّةٍ إِلَّا خَلا فِيها نَذِيرٌ﴾ إلى أن يختم بظهور خاتم الأولياء وهو الخاتم للولاية المطلقة.

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Thus, the Pole (*al-quṭb*)[14] around which the governance of the world revolves, who is the axis of the circle of existence from pre-eternity (*al-azal*) to everlastingness (*al-abad*), is the Muḥammadan Reality, peace and blessings upon him, singular from the governance of singularity,[15] and multiple from the governance of multiplicity.

Before the cessation of prophethood, the one who establishes the station of Polehood (*al-quṭbiyya*) may be a manifest prophet such as Ibrāhīm or may be a hidden saint (*walī*) such as Khiḍr during the time of Mūsā before his fulfillment of the station of the Pole.

After the cessation of prophethood—I mean legislative prophethood—because of the completion of its circle and the emergence of sainthood (*walāya*) from the hidden, Polehood is categorically transferred to the saints, where there exists one in its place who maintains it to preserve this chain and order. The Almighty states, "For every nation there is a guide,"[16] and "Never has there been a nation but a warner has been sent among them,"[17] and for the Prophet, "You are but a warner,"[18] until *walāya* terminates with the appearance of the seal of the saints, which is the seal of absolute sainthood.[19]

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14 The Pole is both the center of the universe, and its circumference. He is the Mirror of God, and the pivot of the world. He is bound by subtle links to the hearts of all created beings and brings them either good or evil, neither one predominating.

The most perfect of the Poles is the Muḥammadan Pole. The ones below him are divided hierarchically according to the rank of the Prophets whose heirs they are; for there are the heirs of Jesus, of Abraham and Joseph, of Noah, and so on; and the position of each Pole is determined by the position of the Prophet whose heir he is, but all of them proceed from the lamp-niche (*mishkāt*) of Muḥammad. Thus, some are superior to others but this superiority relates only to their spiritual knowledge, and there is no distinction to be made between with regards to their office (*quṭbiyya*) and the government of the universe (*tadbīr al-wujūd*). Ibn al-ʿArabī, *Kitāb manzil al-quṭb*, 2, 6, cited in Chodkiewicz, *Seal of the Saints*, 95–96.

15 It is the wisdom of singularity because of his singularity in the degree of divine comprehensiveness, above which is nothing except the degree of the Singular Essence. This is because it is the locus of the name, *Allah*, which is the greatest, comprehending every name and attribute. Qayṣarī, *Sharḥ Fuṣūṣ al-ḥikam*, ed. Ḥ. Āmulī, 2:1327.

16 Qurʾān (*al-Raʿd*) 13:7.

17 Qurʾān (*al-Fāṭir*) 35:24.

18 Qurʾān (*al-Fāṭir*) 35:23.

19 This is because the world has a beginning and end, which is its sealing … and God has sealed this promulgation of religion with the religion of Muḥammad. He was the Seal of the Prophets of God … It was because of all that is in it that universal sainthood begins with Adam and God seals it with Jesus. See Ibn al-ʿArabī, *Futūḥāt* , section 50. See also Hirtenstein, *The Unlimited Mercifier*, 139.

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فإذا كملت هذه الدائرة أيضاً، وجب قيام الساعة باقتضاء الاسم الباطن والمتولد من الباطن والظاهر- الذي هو الحدّ الفاصل بينهما - ظهور كمالاته وأحكامه فيصير كل ما كان صورةً معنى وكل ما كان معنى صورة.

أي يظهر ما هو مستور في الباطن من هيئات النفس على صورها الحقيقيّة ويستتر الصور التي احتجبت المعاني الحقيقية فيها فيحصل صورة الجنّة والنار والحشر والنشر على ما أخبر عنه الأنبياء والأولياء، صلوات الله عليهم أجمعين.

١ تنبيه

لا بدّ أن تعلم أنّ للجنّة والنار مظاهر في جميع العوالم، إذ لا شكّ أنّ لهما أعيانا في الحضرة العلمية، وقد أخبر الله تعالى، عن اخراج آدم وحواء، عليهما السلام، من الجنّة، فلها وجود في العالم الروحاني قبل وجودها في العالم الجسماني. وكذلك للنار أيضاً وجود فيه لأنه مثال لما في الحضرة العلمية.

وفي الأحاديث الصحيحة ما يدلّ على وجودهما فيه أكثر من أن يحصى، وأثبت رسول الله، صلى الله عليه وسلّم وجودهما في دار الدنيا بقوله: ﴿الدنيا سجن المؤمن وجنّة الكافر﴾.

كما أثبت في عالم البرزخ بقوله: ﴿القبر روضة من رياض الجنّة للمؤمن أو حفرة من حفر النيران للكافر﴾ وأمثال ذلك.

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If this circle is also completed, then resurrection becomes necessary, mandated by the name, the Hidden, and that [name] which is born from the names, the Hidden and the Manifest—which is a dividing boundary between the two—manifesting their perfections and determining properties, so that everything that was form becomes meaning, and everything that was meaning becomes form.[20]

That is, whatever is concealed in the hidden states of the soul appears in its true forms, and the forms in which true meanings were veiled become hidden. Therefore, the forms of paradise, hellfire, the gathering and the resurrection emerge, as reported by the prophets and saints—peace be upon them all.

1 Comment

You must know that paradise and hellfire possess manifestations in every world because undoubtedly their Archetypes exists in the divine knowledge. Indeed, God has informed us of Ādam and Ḥawwā"s—peace be upon them—expulsion from paradise, which had an existence in the spiritual world before existing in the corporeal world. Likewise, hellfire possesses an existence in it as well, for it is an example of something in the presence of divine knowledge.

In sound hadith there are innumerable accounts that both exist, and the Messenger of God, peace and blessings upon him, confirmed their existence even in this world by saying, "The world is a prison for the believer and paradise for the unbeliever."[21]

Similarly, for the Intermediary World (*barzakh*) he affirmed it by saying, "The grave is a garden from the gardens of paradise for the believer, and a pit from the firepits of hell for the unbeliever."[22]

20 The governing properties of existence, realities and the degrees of created things are circular, and the movements of intellectual, sensible and other universals and their requisites are also circular. Qūnawī, *I'jāz al-bayān*, 121. The affair occurs because things proceed from God and return to Him. From Him it begins and to Him it goes back [...] This does not occur linearly, or it would never go back to Him, but it does go back. Hence there is no escape from circularity in both the suprasensory and sensory domains. Ibn al-'Arabī, *Futūḥāt* , 3:119.31.

21 Muslim, no. 2956.

22 *Biḥār al-anwār*, 43:346, and 33:545.

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وفي العالم الإنساني لهما أيضاً وجود، إذ مقام الروح والقلب وكمالاتهما عين النعيم، ومقام النفس والهوى ومقتضياتهما نفس الجحيم، لذلك من دخل مقام القلب والروح، واتصف بالأخلاق الحميدة والصفات المرضيّة يتنعّم بأنواع النعم، ومن وقف مع النفس ولذّاتها والهوى وشهواتها يتعذّب بأنواع البلايا والنقم، وآخر مراتب مظاهرهما في الدار الآخرة.

ولكل من هذه المظاهر لوازم يليق بعالمه. وكذلك للساعة أنواع خمسة بعدد الحضرات الخمسة. منها، ما هو في كل آن وساعة، إذ عند كل آن يظهر من الغيب إلى الشهادة، ويدخل منها إلى الغيب من المعاني والتجليات والكائنات والفاسدات وغيرها - ما لا يحيط به إلّا الله، لذلك سميت باسمها. قال تعالى: ﴿بَلْ هُمْ فِي لَبْسٍ من خَلْقٍ جَدِيدٍ﴾، ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾. ومنها، الموت الطبيعي كما قال، عليه السلام، ﴿من مات قد قامت قيامته﴾.

وبإزائه الموت الإرادي الذي يحصل للسالكين المتوجهين إلى الحقّ قبل وقوع الموت الطبيعي، قال عليه السلام: ﴿من أراد أن ينظر إلى ميّت يمشي على وجه الأرض فلينظر إلى أبي بكر﴾. وقال: ﴿موتوا قبل أن تموتوا﴾.

فجعل عليه السلام، الاعراض عن متاع الدنيا وطيّباتها والامتناع عن مقتضيات النفس ولذّاتها وعدم اتباع الهوى موتاً، لذلك ينكشف للسالك ما ينكشف للميّت، ويسمّى بـ﴿القيامة الصغرى﴾.

وجعل بعضهم الموت الإرادي مسمّى بـ﴿القيامة الوسطى﴾ لزعمه أنّه يقع بين القيامة الصغرى، التي هي الموت الطبيعي الحاصل له في النشأة السابقة، والقيامة الكبرى التي هي الفناء في الذات، وفيه نظر لا يخفى على الفطن.

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In the human dimension, it has an existence as well, since the stations of the spirit and heart, along with their respective perfections, are identical with paradise, and the station of the soul, base desires and its consequences are identical with hell. Therefore, whoever enters the station of the heart and spirit is adorned with praiseworthy morality, sublime characteristics and enjoys diverse blessings. However, whoever lingers at the soul, its pleasures, desires and whims, is tormented by diverse tribulations and punishments; the final manifestation of their stations occurs in the hereafter.

Each of these manifestations has requisites that correspond to their respective worlds. Likewise, there are five types of "hour" according to the five divine planes. One type is that which occurs at every moment in time, since at every moment meanings, theophanies, the generated and the corrupted, and so one, appear from the Unseen into the Visible and return back to the Unseen — none can fathom but God. This is the reason for its being named [the Hour]; God says, "Yet, they are in doubt about a new creation,"[23] and "Every day He is in a [new] state [of being]."[24] Another type is natural death, as mentioned by the prophet, "Whoever dies his resurrection has begun."[25]

In comparison, there is voluntary death,[26] which the wayfarers whose orientation is God attain before the occurrence of natural death. The Prophet, peace be upon him, said, "Whoever wishes to see a dead man walking on the surface of the earth, let him look at Abū Bakr," and said, "Die before you die."[27]

Thus, he deemed turning away from worldly pleasures and its attractions, desisting from the demands of the soul and its pleasures, and refusing to obey one's desires as death. Thus, what is unveiled for the dead is revealed to the wayfarer and it is called the Lesser Resurrection.

Some have called voluntary death as the Intermediate Resurrection because they claim that it occurs between the Lesser Resurrection, which is natural death occurring in the previous realm, and the Greater Resurrection, which is annihilation in the Essence; there are other opinions on the matter, which are apparent to the discerning.

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23 Qur'ān (*Qāf*) 50:15.

24 Qur'ān (*al-Raḥmān*) 55:29.

25 *Biḥār al-anwār*, 61:7.

26 See C. Zargar, "The Ten Principles: Theoretical Implications of Volitional Death in Najm al-Dīn *Kubrā's al-Uṣūl al-ʿashara* (A Study and Translation)," Muslim World, 103 (2013), 107–130; N. Kubrā, *Ādāb al-sulūk ilā ḥaḍrat Mālik al-Mulūk*, trans. A. N. Baqirshahi, "Adab al-Suluk" in *al-Tawhid Islamic Journal*, 8 (1991), no. 4, 109–125.

27 *Biḥār al-anwār*, 61:7 and 72:59.

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ومنها ما هو موعود منتظر للكل كقوله تعالى: ﴿أَنَّ السَّاعَةَ آتِيَةٌ لا رَيْبَ فِيها﴾- ﴿إِنَّ السَّاعَةَ آتِيَةٌ أَكادُ أُخْفِيها﴾ وغير ذلك من الآيات الدالة عليها، وذلك بطلوع شمس الذات الأحديّة من مغرب المظاهر الخلقيّة وانكشاف الحقيقة الكليّة وظهور الوحدة التامّة وانقهار الكثرة كقوله: ﴿لِمَنِ الْمُلْكُ الْيَوْمَ لِلّٰهِ الْواحِدِ الْقَهَّارِ﴾ وأمثاله.

وبإزائه ما يحصل للعارفين الموحّدين - من الفناء في الله والبقاء به - قبل وقوع حكم ذلك التجلّي على جميع الخلائق ويسمّى بـ﴿ القيامة الكبرى﴾.

ولكل من هذه الأنواع لوازم ونتائج يشتمل على بيان بعضها الكلام المجيد والأحاديث الصحيحة صريحاً وإشارة، ويحرم كشف بعضها، والله أعلم بالحقائق.

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Another type is the promised, awaited hour for all, as in His saying, "Indeed, the hour will come, there is no doubt in it,"[28] and "Indeed, the hour will come, I have all but kept it hidden,"[29] and other verses indicating it. It will occur by the rising sun of the singular Essence from the setting of the manifestations of createdness, the unveiling of the universal reality, the manifestation of complete oneness and the subdual of multiplicity, as mentioned in the verse, "To whom belongs the sovereignty today, to God the One, the Compeller."[30]

In comparison, what the monotheistic gnostics attain—from annihilation in God and subsistence through Him—before the occurrence of the governing theophany over all creation is called the "Greater Resurrection."

Each type of resurrection has requisites and implications, some of which are mentioned by the Glorious Speech (Qur'ān) and sound hadith, either explicitly or in allusion, and some are forbidden from being revealed. God knows best about realities.

28 Qur'ān (*al-Ḥajj*) 22:7.
29 Qur'ān (*Ṭā Hā*) 20:15.
30 Qur'ān (*Ghāfir*) 40:16.

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الفصل العاشر

في بيان الروح الأعظم ومراتبه وأسمائه في العالم الإنساني

اعلم، أنّ الروح الأعظم الذي في الحقيقة هو الروح الإنساني، مظهر الذات الإلهيّة من حيث ربوبيّتها، لذلك لا يمكن أن يحوم حولها حائم، ولا أن يروم وصلها رائم، الدائر حول جنابها يحار، والطالب نور جمالها يتقيّد بالأستار، لا يعلم كنهها إلّا الله ولا ينال بهذه البغية سواه.

وكما أنّ له في العالم الكبير مظاهر وأسماء، من العقل الأوّل والقلم الأعلى والنور والنفس الكليّة واللوح المحفوظ، وغير ذلك على ما نبّهنا عليه من أنّ الحقيقة الإنسانيّة هي الظاهرة بهذه الصور في العالم الكبير، كذلك له في العالم الصغير الإنساني مظاهر وأسماء بحسب ظهوراته ومراتبه في اصطلاح أهل الله وغيرهم.

وهي السرّ، والخفي، والروح، والقلب، والكلمة، والروع، بضمّ الراء، والفؤاد، والصدر، والعقل، والنفس، كقوله تعالى:

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CHAPTER 10

The Supreme Spirit, its Degrees and Names in the Human World

Know that the Supreme Spirit, which is the human spirit in reality, is the manifestation of the divine Essence with respect to its lordship.[1] For that reason, it is not possible for one to hover around it nor is it possible for the aspirant to attain it, for one who revolves around its presence is perplexed and the seeker of the light of its beauty is fettered by veils. None fathoms its essence save God and none reaches this end besides Him.

Just as the Supreme Spirit possesses manifestations and names in the Great World, such as the First Intellect, the Highest Pen, the Light, the Universal Soul and the Guarded Tablet, and others to which we have alluded insofar as the human reality is manifested through these forms in the Great World, it possesses manifestations and names in the Small World of the human being, according to its manifestations and degrees, in the terminology of God's folk and others.[2]

They are: the mystery (*sirr*), the hidden (*khafī*), the spirit (*rūḥ*), the heart (*qalb*), the word (*kalima*), the mind (*rūʿ*)—with a *ḍamma* on the *rāʾ*—the inner heart (*fuʾād*), the breast (*ṣadr*), the intellect (*ʿaql*), and the soul (*nafs*), as in the verses:

1 The Supreme Spirit originates from the divine breath as in the verse, "When I have fashioned him and breathed into him of My spirit …" (Qurʾān 38:72).

Jurjānī writes, "The Supreme Spirit is also called the First Intellect, the Muḥammadan Reality, the Unified Soul, the reality of the divine names and the first thing that God created in His 'form'. It is the greatest vicegerent, the luminous substance whose substantiveness is the manifestation of the Essence and whose luminosity is the manifestation of His knowledge. It is called the Unified Soul with respect to its being a substance and the First Intellect with respect to its being luminous." Jurjānī, *Kitāb al-taʿrīfāt*, 118.

2 Kāshānī writes, "The Supreme Spirit is the First Intellect and is also called the Highest Pen and it has three universal, spiritual aspects: The first aspect is that it receives existence and knowledge in summary form, without an intermediary. It perceives and determines that which arrives from its origin, the degree of the Unseen. It is called the First Intellect because it is the first to perceive its Lord and the first to receive the emanation of His Being. The second aspect involves the specifics in the Guarded Tablet of that which it receives in summary form through the command, 'Record My knowledge of My creation and record all that exists.' This aspect is called the Highest Pen through which knowledge is inscribed on the tablets of receptive essences, mentioned by the verse, 'He taught through the Pen'" (Qurʾān 96:4). Kāshānī, *Laṭāʾif al-iʿlām,* 303.

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﴿فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفى قُلِ الرُّوحُ من أَمْرِ رَبِّي﴾ و﴿إِنَّ في ذلكَ لَذِكْرى لِمَنْ كانَ لَهُ قَلْبٌ﴾، وكلمة من الله في عيسى عليه السلام و﴿ما كَذَبَ الْفُؤادُ ما رَأى﴾ و﴿أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾ و﴿وَ نَفْسٍ وَ ما سَوَّاها﴾. وفي الحديث الصحيح: ﴿أنّ روح القدس نفث في رُوعي: أنّ نفساً لن تموت حتى يستكمل رزقها ...﴾ الحديث.

فإمّا كونه سرّا، فلاعتبار أنّه لا تدرك أنواره إلّا أرباب القلوب والراسخين في العلم بالله دون غيرهم.

وأمّا الخفيّ، فلخفاء حقيقته على العارفين وغيرهم.

وأمّا الروح، فباعتبار ربوبيّته للبدن وكونه مصدر الحياة الحسيّة ومنبع فيضانها على جميع القوى النفسانية.

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"He knows the mystery and the hidden,"[3] "Say, the spirit is a command from my Lord,"[4] "There is a reminder in that for one who possesses a heart,"[5] "A word from God,"[6] referring to Prophet ʿĪsā, "The [inner] heart did not deny what it saw,"[7] "Did we not expand your breast?"[8] "By the soul and Him who fashioned it,"[9] and in a sound hadith, "The Holy Spirit inspired into my mind (*rūʿ*) that no soul shall die until it completes its provision."[10]

As for its being the "mystery", it is in view of the fact that none perceives His lights except the possessors of hearts and those firm in knowledge of God, to the exclusion of others.[11]

As for its being the "hidden", it is because its reality is concealed from the gnostics and others.[12]

As for its being the "spirit", it is on account of its lordship over the body, the origin of sensory life and the source of emanation of the powers of the soul.[13]

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3 Qur'ān (*Ṭāha*) 20:7.

4 Qur'ān (*al-Isrā'*) 17:85.

5 Qur'ān (*Qāf*) 50:37.

6 Qur'ān (*Āl ʿImrān*) 3:39.

7 Qur'ān (*al-Najm*) 53:11.

8 Qur'ān (*al-Sharḥ*) 94:1.

9 Qur'ān (*al-Shams*) 91:7.

10 *Biḥār al-anwār*, 77:178.

11 It is called the mystery because the gnostic sees the divine mystery in all existence through the gnosis of God and the witnessing of His beauty. Āmulī, *Mumid al-himam fī sharḥ Fuṣūṣ al-ḥikam*, 54.

Ibn al-ʿArabī says, "The mystery is the divine spirit inspired into all human beings when they are created. *Futūḥāt*, 1:224; See also Todd, *The Doctrine of Man*, 102.

12 The "hidden" is the link between the world of divine attributes and the world of spirituality. Turned to the first, it receives the unveiling of the attributes of the divine presence; turned to the second, it conveys to the world of spirituality the reflection of those characteristics, ennobling it with "acquire God's characteristics as your own." This is known as "the unveiling of the attributes." Rāzī, *Mirṣād al-ʿIbād*, trans. H. Algar, *The Path of God's Bondsmen*, 308.

13 The *rūḥ* signifies breath, wind or as the ancient natural philosophers maintained, "a subtle vaporous substance, which is the principle of vitality and of sensation and of voluntary motion, the vital principle in man, or the breath that man breathes and that which pervades the whole body." See E. W. Lane, *An Arabic-English Lexicon*, 1180.

The Qur'ān describes the spirit as a command of God. Commentators explain this usage of the word "command" (*amr*) to mean the World of Command (*ʿālam al-amr*), which is a luminous world that originates from the engendering command "Be!" as in, "To Him belong the Creation and the Command; Glory be to the Lord of the worlds" (Qur'ān 7:54), and "His command when He desires a thing is only to say to it 'Be!' and it is" (Qur'ān 36:82).

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وأمّا القلب، فلتقلّبه بين الوجه الذي يلي الحقّ، فيستفيض منه الأنوار، وبين الوجه الذي يلي النفس الحيوانيّة، فيفيض عليها ما استفاض من موجدها على حسب استعدادها.

وأمّا الكلمة، فباعتبار ظهورها في النَفَس الرحماني كظهور الكلمة في النَفَس الإنساني.

وأمّا الفؤاد، فباعتبار تأثّره من مبدِعه، فإنّ الفأد هو الجرح والتأثّر لغة.

وأمّا الصدر، فباعتبار الوجه الذي يلي البدن، لكونه مصدر أنواره وتصدّره على البدن.

وأمّا الرُّوع، فباعتبار خوفه وفزعه من قهر مبدعه القهّار، إذ أخذُه من الرُّوع وهو الفزع.

وأمّا العقل، فلتعقّله ذاته وموجده وتقيّده بتعيّن خاصّ وتقييده ما يدركه ويضبطه وحصره إياها فيما تصوّره.

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As for its being the "heart", it is on account of its fluctuation between the side that faces God, thereby receiving lights from Him, and the side that faces the animal soul, emanating that which it receives from its Creator, in accordance with its capacity.[14]

As for its being the "word", it is because of its manifesting in the Breath of the Merciful, like the word manifesting in human breath.[15]

As for its being the "inner heart", it is on account of its being affected by its source, since *faʾd* lexically means "injury" and "affected."[16]

As for its being the "breast", it is with respect to the side that faces the body, for it is the source of its light and occupies the foremost position in the body.[17]

As for its being the "mind" (*rūʿ*), it is because of the fear and trepidation felt from the subdual by its originator, the Compeller (*al-qahhār*), since its derivation from *rūʿ* indicates fear.[18]

As for its being the "intellect", it is because it perceives its own essence and its Originator, delimits with specific individuation and tethers what it perceives, limiting and defining the objects of its cognition.[19]

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14 The root meaning of *qalb* is to fluctuate, overturn, return and undergo transformation. Technically, it is the seat of spiritual vision, understanding, remembrance and the place where God reveals Himself. Kāshānī writes, "The heart is a luminous, disengaged substance halfway between the spirit and the soul. It is that through which true humanity is realized. The philosophers refer to it as the rational soul. The spirit is the inward dimension, and the animal soul is its mount and its outward dimension, halfway between it and the body.

15 "Word" refers to reality, essence, Permanent Archetype or any other individuation of God. God's words are the entities engendered by the Breath of the Merciful through the command "Be!" in the verse, "His only command when He wills a thing is to say to it 'be' and it is" (Qurʾān 36:82). Here, it refers to the rational soul through which man produces words. Kāshānī, *Laṭāʾif al-iʿlām*, 486.

16 Tirmidhī says, "The inner heart (*fūʾād*) is the seat of vision (*ruʾya*) and the heart is the seat of knowledge. Sight is also attributed to the heart (*qalb*), although the heart sees only with the light that is within it. The Messenger of God said, 'A report (*khabar*) is not like seeing [with the eyes] (*al-muʿāyana*).'" Tirmidhī, *Bayān al-farq bayn al-ṣadr wa-l-qalb wa-l-fuʾād wa-l-lubb*, 40, trans. N. Heer, *Three Early Sufi Texts: A Treatise on the Heart*, 30–35.

17 Tirmidhī says, "The breast is to the heart what the shell is to the pearl. It is the place where knowledge is acquired through study, memorization and effort." Tirmidhī, *Bayān al-farq*, trans. N. Heer, *Three Early Sufi Texts: A Treatise on the Heart*, 19.

18 To be affected in heart or mind with fright or fear. See E. W. Lane, *An Arabic-English Lexicon.*

19 The root meaning of *ʿaql* is to tie, fetter or bind, which is to tether ideas in the mind through limiting and defining them, as the Prophet states, "The intellect is a fetter against ignorance" Majlisī, *Biḥār al-anwār*, 1:117. The Prophet said, "The very basis of man is his intellect, and the man devoid of intellect has no religion," and "The intellect is a light that God has created for mankind and has made it illuminate the heart, so he may know the difference between manifest things and unseen things." Aḥsāʾī, *ʿAwālī al-laʾālī*, 1:248, no. 4.

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وأمّا النفس، فلتعلّقه إلى البدن وتدبيره إياه.

ويسمّى عند ظهور الأفعال النباتيّة منها بسدنتها ﴿نفساً نباتيّة﴾، وعند ظهور الأفعال الحيوانيّة منها ﴿نفساً حيوانيّة﴾.

ثم باعتبار غلبة القوى الحيوانيّة على القوى الروحانيّة تسمّى ﴿امّارة﴾، وعند تلألؤ نور القلب من الغيب لإظهار كماله وإدراك القوّة العاقلة وخامة عاقبتها وفساد أحوالها تسمّى ﴿لوّامة﴾، للومها على أفعالها.

وهذه المرتبة كالمقدمة لظهور المرتبة القلبيّة. فإذا غلب النور القلبي وظهر سلطانه على القوى الحيوانيّة واطمأنّت النفس تسمى ﴿مطمئنّة﴾.

ولمّا كمل استعدادها وقَوى نورها وإشراقها وظهر ما كان بالقوة فيها وصار مرآة للتجلّي الإلهي، يسمّى بـ﴿القلب﴾. وهو المجمع بين البحرين وملتقى للعالمين، لذلك وسع الحقّ وصار عرش الله، كما جاء في الخبر الصحيح: ﴿لا يسعني أرضي ولا سمائي ويسعني قلب عبدي المؤمن التقي النقي﴾ و﴿قلب المؤمن عرش الله﴾.

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As for its being the "soul", it is because of its attachment and governance of the body. When vegetal activity arises through its attendants, it is called the "vegetal soul" (*al-nafs al-nabātiyya*), and when animal activity arises, it is called the "animal soul" (*al-nafs al-ḥaywaniyya*).[20]

When the animal powers dominate the spiritual powers, it is called the "commanding" (*ammāra*) [soul], however, when there is a glimmer of the heart's light from the Unseen revealing its perfection, the rational soul's awareness of its iniquitous end and the corruption of its states, it is called the "reproachful" (*lawwāma*) [soul], since it reproaches its deeds.

This degree is like a preliminary for the manifestation of the degree of the heart, because if the heart's light prevails and its dominion appears over the powers of the animal soul, the soul attains peace and is called the "tranquil" (*muṭma'inna*) [soul].

When its receptivity becomes complete and the powers of its light and luminosity are strengthened, realizing whatever was in potential, it becomes the mirror of divine theophany and is called the "heart". It is thus the gathering of the two oceans and the meeting of the two worlds. For this reason, it embraces the Lord and becomes the Throne of God, as mentioned in the hadith, "Neither My earth nor heavens embrace Me, but the heart of My pure, pious servant with faith does embrace me,"[21] and "The heart of the believer is the Throne of God."[22]

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20 When Imām ʿAlī was asked about the soul, he replied, "There are four souls: the growing vegetal, the sensory animal, the sacred rational and the universal divine. The growing vegetal soul is a power originating from the four elements that begins at conception; it resides in the liver; its substance is derived from the rarified aspects of food; its activity is growth and increase. When it separates, it reintegrates with its origin and does not have independent existence.

The sensory animal soul is a celestial power and instinctual fire whose origin is the celestial spheres; its genesis occurs at physical birth; its activity is life, movement, domination, worldliness and desire; it resides in the heart and separates upon deterioration.

The sacred rational soul is a divine power that originates at the time of birth in this world. Its seat is true metaphysical knowledge; its substance is the intellect's affirmations; its activity is gnosis of the divine. The reason for its separation is the dissolution of the physical apparatus. When it returns to its origin it remains autonomous.

The universal divine soul is a divine power, a self-subsisting simple essence; its origin is the Intellect to which it orients and returns when it becomes complete, resembling it ... It is the lofty Essence of God. He who knows it will not be wretched and he who is ignorant of it is lost and astray." Kāshānī, *Kitāb al-haqā'iq*, 363.

21 Ghazālī, *Iḥyā' ʿulūm al-dīn* 3:1.5; 3:12; Kāshānī, *Maḥajjat al-bayḍā'*, 5:26.

22 Rāzī says, "Know that the relationship of the heart to the body is like that of God's Throne to the world. In the same way that the Throne (*ʿarsh*) is the plane of manifestation for the repose of the attribute of compassion in the macrocosm, so too the heart is the place of manifestation for the repose of the attribute of spirituality in the microcosm [...] The heart, however, has a property and nobility that the Throne does not possess, for the heart

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فالمعتبِر إن اعتبر الحقيقة الواحدة المفروضة لهذه الاعتبارات فحكم بأنّ الجميع شيء واحد حقيقةً صدق. وإن اعتبرها مع كل من الاعتبارات فحكم بالمغايرة بينها، صدق أيضاً.

١ تنبيه

وإذا علمت هذا فاعلم، أنّ المرتبة الروحيّة هي ظلّ المرتبة الأحديّة، والمرتبة القلبيّة هي ظلّ المرتبة الواحديّة الإلهيّة. ومن أمعن النظر فيما نبّهته عليه، وطابق بين المراتب يظهر له أسرار آخر، لا يحتاج إلى التصريح بها.

٢ تنبيه آخر

اعلم، أنّ الروح من حيث جوهره وتجرّده وكونه من عالم الأرواح المجرّدة، مغاير للبدن، متعلّق به تعلّق التدبير والتصرّف، قائم بذاته غير محتاج إليه في بقائه وقوامه.

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If one considers that it is a single reality presented with these aspects and holds that it is one thing, it is correct. If, however, one considers it in all of its aspects and holds that they are separate from each other, it is also correct.[23]

1 Comment

If you know this, then know that the degree of the spirit is the shadow of the Degree of Singularity and the degree of the heart is the shadow of the Degree of Unity. Whoever examines closely to what I have alluded and corresponds the degrees with one another, other secrets would be revealed to him; there is no need to further elaborate.[24]

2 Another Comment

Know that the spirit with respect to its substance, immateriality, and its being from the world of immaterial spirits, is separate from the body but attached to it by way of management and control. It subsists through itself and is independent of [the body] for its continuance and subsistence.

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is aware of receiving the emanation of the grace of the spirit, while the Throne has no such awareness." Rāzī, *Mirṣād al-ʿibād*, trans. H. Algar, *The Path of God's Bondsmen*, 203.

23 Kāshānī summarizes these inward realities, commenting on the allegory of the "light verse." "The Qur'ān compares the heart to a glass and a shining star, while it compares the spirit to a lamp. In His words, 'God is the Light of the heavens and the earth. The allegory of His light is a niche, wherein is a lamp; the lamp is in a glass; the glass is like a shining star, kindled from a blessed olive tree, neither of the east nor the west' (Qur'ān 24:35).The tree is the soul, the niche is the body. The heart is the intermediate reality in existence and in levels of descents, like the Guarded Tablet in the cosmos. The glass is an allusion to the heart that is illumined by the spirit and illuminates everything around it by shining light upon them." Kāshānī, *Iṣṭilāḥāt al-ṣūfiyya*, 167–168.

In his *Taʾwīlāt*, he writes, "The *niche* is an allusion to the body because it is dark in itself and becomes illuminated by the light of the spirit. God compares the glass to *a shining star* because of its expansiveness, exceeding luminosity, elevation and multiplicity of rays. The *tree* from which the glass is kindled is the holy soul, purified and pure. Its *oil* is the soul's receptivity for the holy light with respect to its original nature hidden within itself." Cited in Murata, *The Tao of Islam*, 299-300.

24 The spirit is the first individuation (*taʿayyun*) in existence emanating from the divine Essence, possessing all the perfections of the Essence in the form of the names and attributes. In the terminology of the gnostics, it is the first manifestation of all realities in the presence of Unity, also referred to as the First Intellect, the Muḥammadan Reality, or the Muḥammadan Light and the Pen, as mentioned previously, "The first thing that God created was my Light," and "The first thing that God created was the Intellect," and "The first thing that God created was my Spirit."

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ومن حيث أنّ البدن صورته ومَظهَره ومُظهِر كمالاته وقواه في عالم الشهادة، فهو محتاج إليه غير منفكّ عنه، بل سارٍ فيه لا سريان الحلول والاتحاد المشهورين عند أهل النظر، بل كسريان الوجود المطلق الحقّ في جميع الموجودات، فليس بينهما مغايرة من كل الوجوه بهذا الاعتبار.

ومن علم كيفيّة ظهور الحقّ في الأشياء وأنّ الأشياء من أي وجه عينه ومن أي وجه غيره، يعلم كيفية ظهور الروح في البدن، وأنّه من أي وجه عينه ومن أي وجه غيره. لانّ الروح ربّ بدنه، فمن تحقّق له حال الربّ مع المربوب يتحقّق له ما ذكرناه. والله الهادي.

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Insofar as the body is the spirit's form, the locus of manifestation, manifesting its perfections and its powers in the visible world, it is in need of it and cannot be divested of it.[25] The spirit permeates it but not in the sense of indwelling or uniting with it, as the philosophers held, but as God, the Absolute Being permeates all things; there is no difference between the two in any aspect.

Whoever perceives how God manifests in creation, in which sense creation is identical with Him and in which sense it is other than Him, perceives how the spirit manifests in the body, in which sense it is identical to the body and in which sense it is other than it, given that the spirit is the lord of the body. Thus, whoever comprehends the position of the Lord to the lorded over, comprehends what we have mentioned above. God is the Guide.[26]

25 These terms refer to the reality of the spirit in the macrocosm before its descent into the phenomenal world, pre-existing its attachment to the body. In the microcosm, however, the spirit attaches itself to the body and needs it to acquire spiritual perfections that are specific to the physical world, namely, knowledge of the particulars and the spiritual outcomes of deeds.

26 Majlisī, *Biḥār al-anwār,* 58:39. In many hadith, the term "intellect" is used synonymously with the Supreme Spirit or the heart. Imām Jaʿfar al-Ṣādiq discusses the primacy of the Intellect in the following, "Know the Intellect and its soldiers—you will be guided. Know Ignorance and its soldiers—you will be guided." The listener said, "May I sacrifice myself for you! We do not know except what you have taught us." Then the Imām said, "God created the Intellect—the first creature among the spiritual beings (*rūḥāniyyūn*)—from the right side of His Throne. He said to it, 'Turn away from Me,' so it turned away. Then He said, 'Turn towards Me,' so it turned towards Him. Then, He said, 'I have created a great creature and ennobled him above all My creation.'" Kulaynī, *Uṣūl al-kāfī,* 30–34.

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الفصل الحادي عشر

في عود الروح ومظاهره إليه تعالى عند القيامة الكبرى

قد مرّ أنّ للحق تعالى تجلّيات ذاتيّة واسمائيّة صفاتيّة، وأنّ للأسماء والصفات دولًا يظهر حكمها وسلطنتها في العالم حين ظهور تلك الدول. ولا شكّ أنّ الآخرة أنّما تحصل بارتفاع الحجب وظهور الحقّ بالوحدة الحقيقيّة، كما يظهر كل شيء فيها على صورته الحقيقيّة، ويتميّز الحقّ عن الباطل، لكونه يوم الفصل والقضاء. ومحلّ هذا التجلّي ومظهره الروح، فوجب أن يفنى فيه عند وقوع ذلك التجلّي وبفنائه يفنى جميع مظاهره.

قال تعالى: ﴿وَ نُفِخَ فِي الصُّورِ فَصَعِقَ من فِي السَّماواتِ وَ من فِي الْأَرْضِ إِلَّا من شاءَ اللهُ﴾. وهم الذين سبقت لهم القيامة الكبرى.

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CHAPTER 11

The Spirit's Return to God with its Manifestations upon the Greater Resurrection

It was mentioned that God possesses theophanies of the Essence, names and attributes and that the names and attributes possess periods during which their governance and dominion are realized in the world. There is no doubt that the hereafter occurs only after the lifting of veils and the manifestation of God in true singularity, just as everything will appear in its true form, and truth will be distinguished from falsehood, since it is the day of judgment and decree. The place of this theophany and the locus of this manifestation is the spirit, so it must be annihilated in God during that theophany and in its annihilation, so too must all of its manifestations.[1]

The Almighty says, "The trumpet will be blown, and whoever is in the heavens and whoever is on the earth will swoon, except whom God wishes,"[2] and they are the ones for whom the Greater Resurrection has already begun.[3]

1 The Greater Resurrection is the cessation of the manifestations of contingency and the arrival of the manifestations that are particular to the Essence. Just as the multiplicity of the phenomenal world is annihilated in the wake of Essential unity in the macrocosm, there is a Greater Resurrection in the microcosm. It is the last station of development and movement in the Arc of Descent for the human being, whereas all other entities have a defined ontological position in their respective realms. The Microcosmic Greater Resurrection is the station of annihilation in God and subsistence in Him, with respect to the human essence, attributes and acts, corresponding to the divine Essence, attributes and acts. See Āmūlī's discussion on the Greater Resurrection according to the three levels of *sharīʿa, ṭarīqa, ḥaqīqa* in his *Asrār al-sharīʿa*, 316.

2 Qur'ān (*al-Zumar*) 39:68.

3 When the servant is transferred from the life of this world to the life of the supreme Display, God has brought two Resurrections into existence, the Lesser Resurrection and the Greater Resurrection. The lesser Resurrection is the transferring of the servant from the life of this world to the life of the intermediate world (*barzakh*) in the imaginal body, as in the Prophet's saying: "When someone dies, his Resurrection has already begun" (Ghazālī, *Iḥyā' ʿulūm al-dīn*, 4:718). The Greater Resurrection is the Resurrection of the Raising (*baʿth*) and the Supreme Gathering (*al-ḥashr al-aʿzam*) in which all men are gathered." Ibn al-ʿArabī, *Futūḥāt*, 3:377, cited in Morris, "The Lesser Resurrection and Initiatic Death" in *The Meccan Revelations,* 1:110.

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لذلك قيل: ﴿كل شيء يرجع إلى أصله﴾. قال الله عزّ وجلّ: ﴿وَ لِلّهِ مِيراثُ السَّماواتِ وَ الْأَرْضِ﴾، ﴿كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ﴾، ﴿كُلُّ من عَلَيْها فانٍ وَ يَبْقى وَجْهُ رَبِّكَ ذُوالْجَلالِ وَ الْإِكْرامِ﴾.

وذلك قد يكون بزوال التعيّنات الخلقيّة، وفناء وجه العبوديّة في وجه الربوبيّة، كانعدام تعيّن القطرات عند الوصول إلى البحر، وذوبان الجليد بطلوع شمس الحقيقة.

قال تعالى: ﴿يَوْمَ نَطْوِي السَّماءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَما بَدَأْنا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَيْنا إِنَّا كُنَّا فاعِلِينَ﴾.أي نزيل عنها التعيّن السماوي ليرجع إلى الوجود المطلق بارتفاع وجوده المقيد، فقال: ﴿لِمَنِ الْمُلْكُ الْيَوْمَ لِلّهِ الْواحِدِ الْقَهَّارِ﴾ مشيراً إلى ظهور دولة حكم المرتبة الأحديّة.

وجاء في الخبر الصحيح أيضاً، ﴿أنّ الحقّ سبحانه يميت جميع الموجودات حتى الملائكة وملك الموت أيضاً، ثمّ يعيدها للفصل والقضاء بينهم لينزل كل منزلته من الجنّة والنار﴾ .

وأيضاً، كما أنّ وجود التعيّنات الخلقيّة أنّما هو بالتجلّيات الإلهيّة في مراتب الكثرة، كذلك زوالها بالتجلّيات الذاتيّة في مراتب الوحدة.

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For that reason, it is said that, "Everything returns to its origin," and the Almighty says, "To God belongs the inheritance of the heavens and the earth,"[4] and "Everything shall perish except His face,"[5] and "Everyone upon it will perish, yet the Countenance of your Lord, Majestic and Munificent will endure."[6]

That may occur when the individuations of createdness are extinguished and the aspect of servitude is effaced in the aspect of Lordship, like the disappearance of individual droplets that reach the ocean and the melting of ice when the sun of reality rises.[7]

God says, "The day We shall roll up the sky, like the rolling of writing scrolls. Just as We began the first creation, We will bring it back. A binding promise, We will accomplish it."[8] That is, We will remove the celestial individuation so it returns to Absolute Being and rescind its contingent existence. He says, "To whom belongs the sovereignty today? It belongs to God, the One, the Compeller,"[9] referring to the manifestation of the governance of the Degree of the Singularity.

It is also related in a sound hadith, "God will cause all of creation to die, even the angels, including the angel of death, then He will restore them for separation and judgment between them, in order to assign them their place either in paradise or in hell."[10]

Just as the individuations of creation exist because of divine theophanies at the degrees of multiplicity, they cease because of the theophanies of the Essence at the degrees of Unity.

4 Qur'ān (*Āl Imrān*) 3:180.

5 Qur'ān (*al-Qaṣaṣ*) 28:88.

6 Qur'ān (*al-Raḥmān*) 55:26–27.

7 Mullā Ṣadrā has also devoted considerable attention to Islamic eschatological doctrines in the *Asfār* and other works. He writes, "Know that the Rising, as we have indicated, is behind the veils of the heavens and earth. Its relation to this world is like that of a human to the womb and a bird to the egg: As long as the outer structure is not broken, the states of the inner reality cannot be revealed because the Unseen and the manifest one cannot be combined in a single place. So the 'hour' will not occur unless 'the earth is shaken violently' (Qur'ān 99:1), 'the heaven is split apart' (Qur'ān 82:1), 'the planets are scattered' (Qur'ān 82:2), 'the stars fall, the sun is blotted out' (Qur'ān 81:1–2), and 'the moon is eclipsed' (Qur'ān 75:8). Ṣadrā, *Kitāb al-ʿarshiyya*, 75, trans. Morris, *Wisdom of the Throne*, 199-200.

8 Qur'ān (*al-Anbiyā'*) 21:104.

9 Qur'ān (*Ghāfir*) 40:16.

10 Majlisī, *Biḥār al-anwār*, 6:326.

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ومن جملة الأسماء المقتضية لها، القهار، والواحد، والأحد، والفرد، والصمد، والغني، والعزيز، والمعيد، والمميت، والماحي، وغيرها.

وانكار من لم يذق هذا المشهد من العارفين علماً غير الواصلين حالًا، أو المغرورين بعقولهم الضعيفة العاديّة، هذه الحالة أنّما ينشأ من ضعف إيمانهم بالأنبياء، عليهم السلام، أعاذنا الله منه.

ومن اكتحل عينه بنور الإيمان وتنوّر قلبه بطلوع شمس العيان، يجد أعيان العالم دائماً متبدّلة وتعيّناتها متزايلة، كما قال تعالى: ﴿بَلْ هُمْ فِي لَبْسٍ من خَلْقٍ جَدِيدٍ﴾.

وقد يكون باختفائها فيه كاختفاء الكواكب عند وجود الشمس، ويستتر وجه العبوديّة بوجه الربوبيّة، فيكون الربّ ظاهراً والعبد مخفياً. ومن لسان هذا المقام ينشد شعر:

تستّرت عن دهري بظلّ جناحه فعيني ترى دهري وليس يراني
فلو تسأل الأيام ما اسمي مادرت واين مكاني ما درين مكاني

وهذا الاختفاء أنّما هو في مقابلة اختفاء الحقّ بالعبد عند إظهاره إياه.

وقد يكون بتبديل الصفات البشرية بالصفات الإلهيّة دون الذات. فكلما ارتفع صفة من صفاتها قامت صفة إلهيّة مقامها، فيكون الحقّ حينئذ سمعه وبصره، كما نطق به الحديث، ويتصرف في الوجود بما أراد الله.

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Among the divine names necessitating [the resurrection] are: the Compeller (*al-qahhār*), the One (*al-wāḥid*), the Single (*al-aḥad*), the Solitary (*al-fard*), the Eternal (*al-ṣamad*), the Independent (*al-ghanī*), the Mighty (*al-ʿazīz*), the Restorer (*al-muʿīd*), the Giver of Death (*al-mumīt*), the Effacer (*al-māḥī*), and others.

The denial of those who have not experienced this vision of the gnostics in knowledge or arrived in state, or those deceived by their weak and common intellects, is due to their weak faith in the prophets, peace be upon them—may God protect us from it.

He whose eye is anointed with collyrium (*iktaḥala ʿaynahu*) by the light of faith and his heart illuminated by the rising sun of witnessing, finds that the entities of the world are constantly transforming and their individuations ceasing, as the Almighty states, "Yet, they doubt a new creation."[11]

It may be because the disappearance [of entities] in the aspect of [Lordship], is like the disappearance of stars in sunlight, so that the aspect of servitude is concealed in the aspect of Lordship, whereby the Lord becomes manifest and the servant becomes hidden, as the poem expresses:

> Concealed from time by the shadow of its wing
> My eye sees my time but it does not see me
>
> If you ask the days my name, it does not know
> And if you ask of my place, it does not know it[12]

This disappearance is in contrast to God's concealment in the servant when He makes him manifest.[13]

It may be due to the transformation of human attributes into divine attributes—other than the Essence. Thus, whenever one of its attributes disappears a divine attribute takes its place, at which point God becomes his hearing and his vision as the hadith expresses,[14] and he conducts himself in existence according to God's will.

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11 Qurʾān (*Qāf*) 50:15.

12 This poem is by the Iraqi poet, Abū Nuwās al-Ḥasan b. Hānī al-Ḥakamī (d. 198/814), one of the greats of classical Arabic literature. The poem appears again in Qayṣarī's *Sharḥ Fuṣūṣ al-ḥikam* 1:458.

13 In the same way that the drops of water lose their identity when they return to the ocean, the individuation of createdness and the aspect of servitude become annihilated in the aspect of Lordship.

14 The Major Resurrection is annihilation in the Real and subsistence through Him. It is also known as annihilation in divine unity and the proximity which comes through supererogatory action, referred to by the *hadith qudsī*, "The servant does not cease approaching me through supererogatory works until I love him, and when I love him, I become his hearing

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وكل منها قد يكون معجلًا، كما للكمل والأفراد الذين قامت قيامتهم وفنوا في الحقّ وهم في الحياة الدنيا صورة. وقد يكون مؤجلا، وهو الساعة الموعودة بلسان الأنبياء، صلوات الله عليهم أجمعين.

١ تنبيه

لا نتوهّم أنّ ذلك الفناء هو الفناء العلمي الحاصل للعارفين الذين ليسوا من أرباب الشهود الحالي مع بقائهم عيناً وصفة. فإنّ بين من يتصوّر المحبّة وبين من هي حاله فرقاناً عظيماً، كما قال الشاعر:

لا يعرف الحبّ إلّا من يكابده ولا الصبابة إلّا من يعانيها

والحقّ: أنّ الإعراب عنه لغير ذائقة ستر والاظهار لغير واجده إخفاء، والعلم بكيفيّته على ما هو عليه مختصّ بالله، لا يمكن أن يطّلع عليه إلّا من شاء الله من عباده الكمل، وحصل له هذا المشهد الشريف والتجلّي الذاتي المفني للاعيان بالأصالة، كما قال تعالى: ﴿فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَ خَرَّ مُوسى صَعِقاً﴾.

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Each [disappearance] may occur immediately, as in the case of the perfected ones and the individuals whose resurrection has begun, having become annihilated in God while only maintaining their form in the world.[15] In contrast, it may be deferred, which in the language of the prophets—may God's peace and blessings upon them all—is the promised hour.

1 Note

Let it not be imagined that this annihilation is intellectual only, which the gnostics obtain, remaining as they are in their own attributes but are not among the people of witnessing by virtue of their states,[16] for certainly there is a great difference between one who conceives of love and one who embodies it, as the poet says,

> None knows love except one who endures it
> Nor passion except for one who suffers it[17]

The truth is that expressing it without tasting it is a veil and disclosing it without finding it is obscurity, and the knowledge of its reality, in and of itself, exclusively belongs to God. None can discover it except one whom God wills from among his perfected servants, who have attained this noble place of witnessing and theophany of Essence, which annihilates entities intrinsically, as the Almighty states, "So when his Lord disclosed Himself to the mountain, He leveled it, and Moses fell down swooning."[18]

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through which he hears, his sight by which he sees, his tongue by which he speaks, his hand by which he seizes and his foot by which he walks." The hadith of *nawāfil* is found in the standard hadith collections including Bukhāri, *Riqāq*, 38; Kulaynī, *Usūl al-kāfī: kitāb al-īman wa-l-kufr*, 2:352.

15 [Annihilation] is the unveiling of the divine Essence from the veils of Beauty and Majesty, and the veil of seeing otherness is completely lifted, whereby one sees nothing other than Him. Instead, one sees a single Essence manifesting as infinite names. Āmulī, *Asrār al-sharīʿa*, 370.

16 In the microcosm, there are three resurrections pertaining to form. The first occurs through natural death which removes the veil of the corporeal body, the second is remaining in the intermediary world (*barzakh*) and experiencing the pleasures or torments pertaining to that world, and the third is the Day of Judgement itself. There are also three resurrections in the microcosm pertaining to meaning, and the degree of annihilation is not simply intellectual but existential as well. Āmulī, *Asrār al-sharīʿa*, 316.

17 The poem is by Abbasid poet, Abū-l-Ṭayyib Aḥmad b. al-Ḥusayn al-Mutanabbī al-Kindī (d. 354/965), considered by many to be the greatest and most influential poet of the Arabic language.

18 Qurʾān (*al-Aʿrāf*) 7:143.

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وإذا علمت ما مرّ، علمت معنى الاتحاد الذي اشتهر بين هذه الطائفة، وعلمت اتحاد كل اسم من الأسماء مع مظهره وصورته، أو اسم مع اسم آخر ومظهر مع مظهر آخر.

وشهودك اتحاد قطرات الأمطار بعد تعدّدها واتحاد الأنوار مع تكثّرها كالنور الحاصل من الشمس والكوكب على وجه الأرض، أو من السُّرُج المتعدّدة في بيت واحد.

وتبدل صور عالم الكون والفساد على هيولى واحدة، دليل واضح على حقية ما قلنا.

هذا مع أنّ الجسم كثيف، فما ظنّك بالخبير اللطيف الظاهر في كل من المراتب الحقير والشريف.

والحلول والاتحاد بين الشيئين المتغايرين من كل الوجوه شرك عند أهل الله، لفناء الأغيار عندهم بنور الواحد القهّار.

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So if you understand what has preceded, then you will have understood the meaning of unity (*al-ittiḥād*) as held by this Group, and the unity of every divine name with its locus and form, or one name with another and one locus of manifestation with another.

Your witnessing the union of raindrops after their numerousness, and the union of lights despite their multiplicity, is like sunlight and starlight shining on the earth or numerous lamps shining in a single house.

The transformation of forms in the World of Generation and Corruption (*al-kawn wa-l-fasād*) from a single prime matter (*hayūla*)[19] is clear proof of the truth of what we have said.

This is true even for dense bodies, so what about the Aware, the Subtle, who is manifest in every base and noble degree!

Indwelling (*ḥulūl*) and union (*ittiḥād*) between two things that are distinct in every aspect are considered polytheism for God's folk, due to the annihilation of "otherness" by the light of the One (*al-wāḥid*), the Compeller (*al-qahhār*).[20]

19 Or, absolute matter. See, Kalin, "Prime matter in Science and Philosophy", 1:142 in *The Oxford Encyclopedia of Philosophy, Science, and Technology in Islam*. See *Rasā'il Ikhwān al-Ṣafā'*, 3:187: "From the [Universal] Soul there flowed another substance (*jawhar*) called prime matter (*al-hayūlā al-ūlā*); and prime matter was measurable by length, breadth and depth, whereby it became an absolute body (*al-jism al-muṭlaq*) or secondary matter." Nasr, *An Introduction to Islamic Cosmological Doctrines*, 58–59.

20 See Rustom, "Is Ibn al-'Arabī's Ontology Pantheistic? *Journal of Islamic Philosophy* 2 (2006), 53–67.

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الفصل الثاني عشر

في النبوة والرسالة والولاية

قد مرّ أنّ للحق تعالى ظاهراً وباطناً، والباطن يشتمل الوحدة الحقيقيّة التي للغيب المطلق والكثرة العلميّة حضرة الأعيان الثابتة، والظاهر لا يزال مكتنفا بالكثرة لا خلوّ له عنها لان ظهور الأسماء والصفات - من حيث خصوصيّتها الموجبة لتعدّدها - لا يمكن إلّا أن يكون لكل منها صورة مخصوصة فيلزم التكثر.

ولمّا كان كل منها طالبا لظهوره وسلطنته وأحكامه، حصل النزاع والتخاصم في الأعيان الخارجيّة باحتجاب كل منها عن الاسم الظاهر في غيره، فاحتاج الأمر الإلهي إلى مظهر حَكَم عدل ليحكم بينها، ويحفظ نظامها في الدنيا والآخرة ويحكم بربّه - الذي هو ربّ الأرباب بين الأسماء أيضاً - بالعدالة ويوصل كلًا منها إلى كماله ظاهراً وباطناً، وهو النبي الحقيقي والقطب الأزلي الأبدي أولًا وآخراً وظاهراً وباطناً.

وهو الحقيقة المحمديّة، صلى الله عليه وسلّم، كما أشار إليه بقوله: ﴿كنت نبياً وآدم بين الماء والطين﴾، أي بين العلم والجسم.

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CHAPTER 12

Prophethood, Messengership and Sainthood

It has been mentioned that God possesses a manifest and a hidden. The hidden comprises of real unity, which belongs to the Absolute Unseen and the multiplicity of Permanent Archetypes in the [divine] knowledge. The manifest remains enclosed by multiplicity, for which there is no escape, owing to the manifestation of the names and attributes insofar as their specific properties entail diversity; each must possess a specific form that necessitates multiplicity.

Because each one of them seeks its manifestation, dominion, and governance, there is conflict and discord among the external entities since they are veiled from each other by the name, the Manifest. So, the divine affair requires the manifestation of a just arbitrator to mediate between them and preserve their order in this world and the hereafter. Thus, it governs by its lord—which is also the Lord of lords among the names—with justice, bringing each one to its perfection, outwardly and inwardly. It is the real prophet, the pre-eternal (*al-azal*) and everlasting (*al-abad*) Pole, the first, the last, the manifest and the hidden.

It is the Muḥammadan Reality, peace and blessing be upon him, as indicated by his statement, "I was a prophet while Adam was between water and clay,"[1] that is, between knowledge and corporeality.[2]

1 Tirmidhī, *Manāqib* 1; Majlisī, *Biḥār al-anwār*, 16:2.

2 Bukhārī 78:19. Jāmī interprets this hadith as "between spirit and body, or intellectual form in the Permanent Archetypes and elemental form." Jāmī, *Sharḥ Fuṣūṣ al-ḥikam*, 508. "Every prophet from Adam to Muḥammad is a manifestation of the prophethood of the Supreme Spirit, for its prophethood is essential and eternal and the prophethood of [its] manifestations is accidental and interrupted, except for the prophethood of Muḥammad, for it is eternal and uninterrupted. This is because his reality is the reality of the Supreme Spirit and his form is the form that manifests this reality in all of its names and attributes. The rest of the prophets manifest some of its names and attributes. The Supreme Spirit manifests some of the attributes and names in each locus, but it reveals its essence and all of its attributes in the Muḥammadan manifestation who seals prophethood. Thus, the Prophet precedes all the prophets with respect to reality and follows them with respect to form, as he said, 'We are the last, the first.'" Āmulī, *Asrār al-sharī'a*, ed. M. Bīdār, 277.

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وأما الحَكَم بين المظاهر دون الأسماء فهو النبي الذي يحصل نبوته بعد الظهور، نيابة عن النبي الحقيقي. فالنبي هو المبعوث إلى الخلق ليكون هادياً لهم ومرشداً إلى كمالهم المقدّر لهم في الحضرة العلمية، باقتضاء استعدادات أعيانهم الثابتة إياه. وهو قد يكون مُشَرِّعاً كالمرسلين وقد لا يكون كأنبياء بنى اسرائيل.

والنبوّة البعثة، وهي اختصاص إلهي حاصل لعينه الثابتة من التجلّي الموجب للأعيان في العلم من الفيض الأقدس. ولمّا كان كل من المظاهر طالباً لهذا المقام الأعظم - بحكم التفوّق على أبناء جنسه - قرنت النبوّة باظهار المعجزات وخوارق العادات مع التحدّي ليتميّز النبي من المتنبّي.

فالأنبياء، صلوات الله عليهم، مظاهر الذات الإلهيّة من حيث ربوبيّتها للمظاهر وعدالتها بينها. فالنبوّة مختصّة بالظاهر ويشترك كلهم في الدعوة، والهداية، والتصرّف في الخلق، وغيرها مما لا بدّ منه في النبوّة، ويمتاز كل منهم عن الآخر في المرتبة بحسب الحيطة التامّة كأُولى العزم من المرسلين - صلوات الله عليهم أجمعين - وغير التامّة كأنبياء بني إسرائيل.

فالنبوّة دائرة تامّة مشتملة على دوائر متناهية متفاوتة في الحيطة، وقد علمت أنّ الظاهر لا تأخذ التأييد والقوة والقدرة والتصرف والعلوم وجميع ما يفيض من الحقّ تعالى عليه إلّا بالباطن، وهو مقام الولاية المأخوذة من الوَلي وهو القرب والولي - بمعنى الحبيب - أيضاً منه.

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As for the arbiter of the manifestations below the names, it is the prophet who reaches his prophethood after manifestation, in lieu of the real prophet. Thus, a prophet is one who is sent into creation as a guide for them and a teacher leading them towards their perfection, as necessitated by their receptivities foreordained by the Permanent Archetypes in the divine knowledge.[3] He may be a law-giver, such as the messengers, or not, such as the prophets of the Children of Israel.

Prophethood is an appointment, a divine designation received by his Permanent Archetype from the theophany that the Holiest Effusion confers to the Archetypes in the divine knowledge. Since each manifestation sought this supreme station by striving for ascendency over the objects of its type, prophethood was coupled with the displaying of miracles and supernatural phenomena as a challenge to distinguish a true prophet from a false one.

The prophets—peace be upon them all—are the manifestations of the divine Essence with respect to lording over and ensuring justice between its manifestations. Prophethood is specified for the manifest, and each [prophet] shares in propagation, guidance, discretion amongst the creatures and other obligations that are incumbent on the prophets. Each one is distinguished from the other in degree, according to either having complete scope, such as the messengers who are the possessors of resolve (*ūlī-l-ʿazm*)—peace be upon them all—or incomplete scope, such as the prophets of the Children of Israel.[4]

Thus, prophethood is a complete circle, possessing a finite number of circles differing in scope. You have come to know that the manifest only receives assistance, strength, power, activity, knowledge and divine emanations except through the hidden, which is the station of sainthood (*wilāya*),[5] derived from "*walī*," which means nearness; *walī* means beloved as well.

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3 "Prophethood (*al-nubūwwa*) means informing (*al-inbāʾ*), so the prophet is one who informs about the Essence of God, His attributes, His names, His commandments, and His objectives. Real, essential, and initial informing occurs by the Supreme Spirit which God has sent to the Universal Soul, initially, then the particular souls, to inform them by its intellectual language, the Singular Essence, eternal attributes, the divine names, pre-eternal commandments and solemn objectives." ʿIzz al-Dīn Maḥmūd Kāshānī commenting on Ibn al-Fāriḍ's poem cited in Āshtiyānī, *Sharḥ-i muqaddima-yi Qayṣarī bar fuṣūṣ al-ḥikam*, 859.

4 The Possessors of Resolve (*ūlī-l-ʿazm*) are the five greatest messengers and recipients of a revealed law: Noah, Abraham, Moses, Jesus and Muḥammad. "When We took from the prophets their covenant, from you (Muḥammad) and from Noah, Abraham, Moses, and Jesus son of Mary. We took from them a solemn covenant" (Quran 33:7). See also Muṣṭafawī, *al-Taḥqīq fī kalimāt al-Qurʾān al-karīm*, 8:122.

5 "According to the experts it also means proximity, and that is—as you have come to know in the entry on prophethood (*nubūwwa*)—that *wilāya* is the actualization of the reality of the midpoint in relation to the universal divine names and realities." Kāshānī, *Laṭāʾif al-iʿlām*, 596.

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فباطن النبوّة الولاية، وهي ينقسم بالعامة والخاصّة. والأُولى تشمل على كل من آمن بالله وعمل صالحاً على حسب مراتبهم، كما قال الله تعالى: ﴿اللهُ وَلِيُّ الَّذِينَ آمَنُوا ...﴾.

والثانية، يشمل الواصلين من السالكين فقط عند فنائهم فيه وبقائهم به، فالخاصّة عبارة عن فناء العبد في الحقّ، فالولي هو الفاني فيه، الباقي به، وليس المراد بالفناء هنا انعدام عين العبد مطلقاً، بل المراد منه فناء جهة البشريّة في الجهة الربانيّة، إذ لكل عبد جهة من الحضرة الإلهيّة هي المشار إليها بقوله: ﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيها ...﴾.

وذلك الاتصاف لا يحصل إلّا بالتوجّه التامّ إلى جناب الحقّ المطلق سبحانه، إذ به تقوى جهة حقّيته فتغلب جهة خلقيّته إلى أن تقهرها وتفنيها بالأصالة، كالقطعة من الفحم المجاورة للنار، فإنها بسبب المجاورة والاستعداد لقبول الناريّة والقابليّة المختفية فيها يشتعل قليلًا قليلًا إلى أن يصير ناراً، فيحصل منها ما يحصل من النار من الإحراق والإنضاج والاضاءة وغيرها، وقبل الاشتعال كانت مظلمة كدرة باردة.

وذلك التوجّه لا يمكن إلّا بالمحبّة الذاتيّة الكامنة في العبد، وظهورها لا يكون إلّا بالاجتناب عما يضادّها ويناقضها وهو التقوى عما عداها. فالمحبّة هي المركب والزاد التقوى، وهذا الفناء موجب لأن يتعيّن العبد بتعينات حقانيّة وصفات ربانيّة مرّة أخرى، وهو البقاء بالحقّ فلا يرتفع التعين منه مطلقا.

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The inner aspect of prophethood is sainthood, which is divided into the general and the specific. The former includes those who believe in God and perform righteous deeds in accordance with their degrees, as God states, "God has authority over the believers."[6]

The latter includes only those wayfarers who have arrived, having become annihilated in Him and subsist through Him. Specific [*wilāya*] is the annihilation of the servant in God and the *walī* is one who is annihilated in Him and subsists through Him. Annihilation here does not mean the total non-existence of the servant, rather it is the annihilation of the human aspect in the divine aspect, since every servant possesses an aspect from the divine presence, referred to by the verse, "Everything has a direction to which it turns."[7]

That description applies only to one who has oriented himself entirely in the direction of God, the Absolute, the Exalted, because the aspect of his reality is protected through it, dominating the aspect of his createdness to the extent that it overwhelms it and annihilates it essentially, like a piece of coal adjacent to fire. Because of the proximity of the coal to the fire, its inherent capacity for combustion and hidden receptivity, it slowly ignites until it becomes fire, taking on all of the properties of fire such as burning, producing flames, emitting light, and so on, whereas, before burning, it was dark, dense, and cold.

That orientation is only possible through the essential love latent within the servant.[8] It appears only after turning away from all that contravenes and contradicts it, that is, to safeguard against all that opposes it. Love, therefore, is the mount and piety, its provision. This annihilation causes the servant to become individuated with real divine individuations and the attributes of Lordship once again, which is subsistence in God, after which these individuations are never removed.[9]

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6 Qur'ān (*al-Baqara*) 2:257. Kāshānī writes, "For every name, reality and Universal Name, there is a central point that comprehends all that is subsumed under the governance of that comprehensive Universal Name, whereby if it exceeds that point, then it no longer has that comprehensive spiritual form, or the same name, but takes on another name which is subordinate and under its governance, manifesting in the form of the latter. The central point is that of *wilāya*, for its being proximate to the absolute Singularity itself.

Thus, that actualized individual at the central point is truly a saint (*walī*) and proximate. If that person, having actualized the point of *wilāya*, returns to the descending degrees of existence to elevate those degrees or inform others of the reality of the unity of that name and its central point, then he is a Prophet." Kāshānī, *Laṭā'if al-i'lām*, 545.

7 Qur'ān (*al-Baqara*) 2:148.

8 "Those for whom goodness from Us has [already] preceded" (Qur'ān 21:101).

9 It is attributed to Imām 'Alī that he said, "God Almighty has a wine for His saints (*awliyā'*), so that when they drink it, they become intoxicated; when they become intoxicated, they delight; when they delight, they melt away; when they melt away, they become pure; when

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وهذا المقام دائرته أتمّ وأكبر من دائرة النبوّة، لذلك انختمت النبوّة، والولاية دائمة، وجعل الولي اسماً من أسماء الله تعالى، دون النبي، ولمّا كانت الولاية أكبر حيطةً من النبوة وباطنا لها شملت الأنبياء والأولياء.

فالأنبياء أولياء فانين في الحقّ، باقين به، منبئين عن الغيب وأسراره بحسب اقتضاء الاسم الدهر إنباؤه وإظهاره في كل وقت وحين منه.

وهذا المقام أيضاً اختصاص إلهي غير كسبي، بل جميع المقامات اختصاصيّة عطائيّة غير كسبيّة، حاصلة للعين الثابتة من الفيض الأقدس، وظهوره بالتدريج - بحصول شرائطه وأسبابه - يوهم المحجوب فيظن أنّه كسبي بالتعمّل، وليس كذلك في الحقيقة.

فأول الولاية انتهاء السفر الأول الذي هو السفر من الخلق إلى الحقّ، بإزالة التعشّق عن المظاهر والأغيار، والخلاص من القيود والأستار، والعبور من المنازل والمقامات، والحصول على أعلى المراتب والدرجات، وبمجرد حصول العلم اليقيني للشخص لا يلحق بأهل هذا المقام، ولا بحصول الكشف الشهودى أيضاً، إلّا أن يكون موجباً لفناء الشاهد في المشهود ومحوالعابد في المعبود.

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The circle of this station is more complete and greater than the circle of prophethood. For this reason, prophethood is sealed and sainthood is enduring since *al-walī* is one of the names of God, unlike *nabī*.[10] Since sainthood possesses greater scope than prophethood and is its inner aspect, it encompasses both prophets and saints.[11]

The prophets, then, are saints annihilated in God, subsisting through Him, who inform about the Unseen and its secrets of what is necessitated by the name, Time (*al-dahr*), relating and appearing in every period and epoch.

This station is also by divine designation and not acquired. In fact, all stations are divinely designated, arising from the Permanent Archetype of the Holiest Emanation. Their manifestation is gradual, after having acquired the means and conditions, although those who are veiled suppose they are acquired through exertion; in reality, this is not the case.

The initial [stage] of sainthood occurs at the end of the first journey, the journey from creation to God, having severed the love of manifestations and otherness, extricated oneself from limits and veils, traversed stations and stages, and arrived at the highest degree and level.[12] One does not belong to the people of this station by merely attaining the knowledge of certainty or visionary unveiling, unless the witness is annihilated in the witnessed and the worshipper is effaced in the worshipped.

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they become pure, they seek; when they seek, they find; when they find, they attain; when they attain they unite. So when they unite, there remains no difference between them and their Beloved." Cited in Sabzawārī, *Sharḥ al-asmā'*, 534.

10 The name *al-walī* refers to a universal reality of the divine Essence, the source of manifestation and the origin of individuation. It describes the Essence and is the fountainhead for the individuation of the divine names and attributes. See Āshtiyānī, *Sharḥ-i muqaddima-yi Qayṣarī bar fuṣūṣ al-ḥikam*, 866.

11 Ibn al-'Arabī writes, "Know that *wilāya* is the sphere which encompasses all other spheres, and for this reason, it has no end in time. On the other hand, legislative prophethood (*nubūwwa*) and the mission of the messengers (*risāla*) do have an end which they have reached in the person of Muḥammad, since after him there is neither any other prophet—meaning a prophet who brings a revealed Law or submits himself to a previously revealed Law—nor any other legislating messenger." *Fuṣūṣ al-ḥikam*, 2:890, cited in Chodkiewicz, *Seal of the Saints*, 50.

12 Mullā Ṣadrā's *Asfār*, *The Transcendent Wisdom Concerning the Four Intellectual Journeys*, is a detailed examination of the four principle journeys, as the title suggests. He explains, "The fourth journey is from the creation to the creation with God. He witnesses the creatures, their effects and their requisites. He knows their benefits and their evils, and the manner of their return to God, and what takes them there. He informs them of what brings them felicity and what prevents it. So he becomes a prophet alongside the legislative prophet." Ṣadrā, *Asfār*, 1:13–16.

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وإنّما نبهت على هذا المعنى لئلا يتوهم العارف الغير الواصل والمشاهد بقوة استعداده للغيوب والمتصف بالصفات الحميدة والأخلاق المرضية الغير السالك طريق الحقّ بالفناء عن الأفعال والصفات والذات أنه ولى واصل بل وصوله علمي أو شهودي، وهو غير واصل في الحقيقة لكونه في حجاب العلم والشهود. وأنّما يتجلّى الحقّ لمن انمحى رسمه وزال عنه اسمه.

ولمّا كانت المراتب متميّزة، قسم أرباب هذه الطريقة المقامات الكليّة إلى علم اليقين وعين اليقين وحق اليقين. فعلم اليقين تصور الأمر على ما هو عليه، وعين اليقين شهوده كما هو، وحق اليقين بالفناء في الحقّ والبقاء به علماً وشهوداً وكمالًا وحالا، لا علماً فقط، ولا نهاية لكمال الولاية فمراتب الأولياء غير متناهية.

ولمّا كان بعض المراتب أقرب من البعض في النبوّة والولاية، ذكر الشيخ - رحمه الله - الأنبياء المذكورين في هذا الكتاب حسب مراتبهم لا بالتقدّم والتأخّر الزماني.

ولمّا كان المبعوث إلى الخلق، تارة من غير تشريع وكتاب منه سبحانه، انقسم النبي إلى المرسل وغيره.فالمرسلون أعلى مرتبة من غيرهم لجمعهم بين المراتب الثلاث: الولاية، والنبوّة، والرسالة.

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I have drawn attention to this point lest it be imagined that the gnostic who has not yet arrived or the one who witnesses the Unseen by the strength of his capacity, who possesses praiseworthy attributes and displays agreeable character, who is not wayfaring to God through the annihilation of acts, attributes and essence is a saint who has arrived. In fact, his arrival is in knowledge or through witnessing, though he has not arrived in reality because of his being veiled by knowledge and witnessing. God only reveals Himself to one whose trace is effaced and name is erased.

Since degrees are distinct, the people of this path have divided the universal stations as the "knowledge of certainty," the "vision of certainty," and the "reality of certainty."[13] The knowledge of certainty is to conceptualize things as they truly are. The vision of certainty is witnessing them as they truly are and the reality of certainty is annihilation in God and subsisting through Him, in knowledge, witnessing, perfection and state, and not simply in knowledge. There is no limit to the perfection of sainthood, so the levels of the saints are infinite.

Since some stations are closer to each other with respect to prophethood and sainthood, the Shaykh—may God have mercy on Him—has mentioned the prophets in this book according to their station and not in temporal order.

Since some [prophets] sent into creation are without a law or a book from God, the prophet is either a messenger or not. The messengers are the highest in degree than the others for the combining of all three stations: sainthood, prophethood and messengership.

13 Āmulī writes, "The knowledge of certainty is for the people of intellect, those who have been affirmed by God, such as the divine sages who are aware of realities as they truly are. They are distinguished as having a great good as God says, 'Whoever has been given wisdom has been given a great good' (Qur'ān 2:269). The great good consists of knowledge and realities, awareness of the secrets of destiny which is acquired from divine wisdom specific for them, not the philosophers who are far from them.

The vision of certainty is for those who possess knowledge, that is, true, inherited, divine knowledge, which is the knowledge of the Prophets, saints and messengers that they receive through revelation, inspiration and unveiling. It reaches their followers through inheritance as he says, 'The scholars are inheritors of the Prophets.'

The reality of certainty is for the gnostics, namely, the Prophets, saints, and perfected ones who have acquired gnosis of God and the gnosis of things as they truly are, through unveiling, witnessing, tasting, annihilation, and so on.

The vision of certainty is the threshold of the world of visions, the station of witnessing, annihilation and other such states and stations that completely remove veils, as the Prophet says, 'God has seventy thousand veils of light and darkness were He to disclose them, then the splendors of His countenance would surely consume everyone who apprehended Him with his sight' (Majlisī, *Biḥār al-anwār*, 55:25)." Āmulī, *Jāmiʿ al-asrār*, 603–5.

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ثمّ الأنبياء لجمعهم بين المرتبتين: الولاية والنبوّة، وإن كانت مرتبة ولايتهم أعلى من نبوّتهم ونبوّتهم أعلى من رسالتهم.

لأنّ ولايتهم جهة حقّيتهم لفنائهم فيه ونبوّتهم جهة مَلَكيّتهم إذ بها تحصل المناسبة لعالم الملائكة فيأخذون الوحي منهم، ورسالتهم جهة بشريتهم المناسبة للعالم الإنساني.

وإليه أشار الشيخ - رضى الله عنه - بقوله: ﴿مقام النبوّة في برزخ دُوَين الولي وفوق الرسول﴾ أي النبوّة دون الولاية التي لهم وفوق الرسالة.

١ تتميم

لا بدّ أن تعلم أنّ العادة متعلقة بالتقدير الأزلي الواقع في الحضرة العلميّة الجاري على سنّة الله، وخرق العادة يتعلّق بذلك، لكن لا على السنّة بل إظهاراً للقدرة.

وهو قد يصدر من الأولياء فيسمى ﴿كرامة﴾، وقد يصدر من أصحاب النفوس القويَّة من أصل الفطرة وإن لم يكونوا أولياء وهم على قسمين: إمّا خيِّر بالطبع أو شرير.

والأوّل إن وصل إلى مقام الولاية فهو وليّ، وإن لم يصل فهو من الصلحاء والمؤمنين المفلحين. والثاني خبيث ساحر، ولكل منهما التصرف في العالم.

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Then, the prophets, for the combining of two stations: sainthood and prophethood, even if their sainthood is higher than their prophethood and their prophethood is higher than their messengership.

This is because their sainthood is the aspect of their reality being annihilated in Him, their prophethood is their angelic aspect through which they possess an affinity with the angelic world from which they receive revelation, and their messengership is their human aspect corresponding to the human world.

The Shaykh—may God be pleased with him—has indicated this in his statement, "The station of prophethood is in an isthmus below sainthood and above messengership," that is, prophethood is below sainthood, which encompasses both of them and is above messengership.[14]

1 Closing

You must know that the "ordinary" relates to the eternal decree occurring in the presence of divine knowledge, having currency in divine tradition. The supernatural also relates to divine decree but not according to divine tradition, rather it is a display of power.

They may appear through saints, and are called *karāma* (wonder), or they may appear through the intrinsic nature of powerful souls, even if they are not among the saints. The latter are of two types: those whose nature is good and those who are wicked.

If the former arrives at the station of sainthood, then he is a saint (*walī*), and if he does not then he is among the virtuous, successful, believers. As for the latter, he is a wicked sorcerer. Both types have authority in the world.[15]

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14 If you have come to know the difference between revelation, inspiration and their degrees, know that what is received from specific revelation is called prophetic, divine knowledge. The knowledge obtained from specific inspiration is called unseen divine knowledge (*ladunnī*). General revelation and general inspiration give rise to either angelic thoughts or satanic musings. Furthermore, know that the although divine knowledge from inspiration is present in all times, its strength and manifestation is greater in this time. Because, when God shut the door of specific revelation and terminated the trajectory of prophethood, He wanted to open the door of inspiration and expand the path of sainthood, in kindness towards his servants and concern for their condition. This door remains open in this world. Āmulī, *Jāmiʿ al-asrār*, 458.

15 One must also consider that the term *wilāya* is used in the Qurʾān with both positive and negative connotations, such as, "God is the *walī* of those who believe; He takes them out of the darkness and into the light. As for those who disbelieve, their *awliyāʾ* are false leaders (*ṭāghūt*); they take them out of the light and into the darkness" Qurʾān 2:257. *Tāghūt* here refers to a false authority. The *awliyāʿ* of *tāghut* are the followers of this false authority whereas God is the authority, guardian and protector of the believers, leading them out

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وهؤلاء إن ساعدتهم الأسباب الخارجيّة استولوا على أهل العالم وصار كلّ منهم صاحب قرنه وزمانه بحسب الدولة الظاهرة، وإن لم تساعدهم الأسباب لم يحصل لهم ذلك، إلّا أنهم بأي شيء اشتغلوا كانوا فيه بالكمال، ولا كمال إلّا لله وحده.

هذا آخر ما أردنا بيانه من المقدمات، وبعد فلنشرع في بيان أسرار ما تضمّنه الكتاب، والحمد لله الكريم الوهّاب والصلاة على من بيّن المرجع والمآب، وعلى آله و أصحابه خير الآل والأصحاب.

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If external causes are conducive, they gain superiority over the people of the world, becoming masters of their time and era with respect to outer governance. If they do not acquire such means they do not achieve their ends, except that they acquire perfection in whatever they strive for; and there is no perfection save God, the One.[16]

This all that we wished to elucidate in the introduction, after which we shall begin expounding on the secrets contained in the book. Praise be to God, the Noble, the Bestower, and peace be upon him who is between the origin and return, and upon his progeny and companions, the best of progeny and companions.

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of darkness and into His light. When the *wilāya* of *ṭāghut* is juxtaposed with the *wilāya* of God, it is clear that the stronger meaning here is that of spiritual authority and governance.

16 The degrees of perfection and classes of individuals are categorized in accordance with their proximity to the reality of prophethood and *wilāya*, which are the manifestations of the divine names. For this reason, the Prophet said, "He who sees me has seen God."

Sabzawārī briefly enumerates these degrees of perfection in ascending order, "If one believes in what the prophets brought from God, he is a Muslim. If he incorporates this with adhering to the *wilāya* of the Imāms, he is a believer (*muʾmin*). If he spends most of his time being occupied with worship, he is a worshipper (*ʿābid*). But if he includes abstention from the world and his desires, he is an ascetic (*zāhid*). If he has gnosis of things as they truly are, he is a gnostic (*ʿārif*). If God brings him from this station to the station of proximity and assists him with inspiration, and breathes into his heart (*rūʿ*), he is a saint (*walī*). If He appoints him with a book, he is a messenger (*rasūl*). If, in addition to this, He appoints him to abrogate a previous Law (*sharīʿa*), he is one of the 'possessors of resolve' (*ūlu-l-ʿazm*). If He chooses him to seal prophethood, he is the 'seal' (*al-khātim*). These are the 'ten complete.'" Sabzawārī, *Sharḥ asmāʾ*, 546. The "ten complete" refers to the verse, "These are the 'ten complete'" (Qurʾān 2:196).

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